MOTIVES
TO
Holy Living,
OR
Heads for Meditation.

Divided into
CONSIDERATIONS.
COUNSELS.
DUTIES.

Together with ſome Forms of Devotion in Litanies, Collects, Doxologies, &c.

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UMI

1. *Jo.* 5. 19. The whole world lyeth in wickedneſs.

1. *Cor.* 2. 14. The natural Man receiveth not the things of the Spirit; for they are fooliſhneſs unto him.

Jo. 15. 19. If you are not of the world, the word will hate you.

Maxima pendent ex minimis.

Qui modica ſpernit, paulatim decidit.
Qui ſibi benè temperat in licitis, nunquam cadet in illicita.

Ex hoc momento pendet Æternitas.

Matt. 20. 16. Many are called but few are choſen.

Luk. 13. 24. Strive to enter in at the ſtrait Gate, for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

Eccleſiaſticus, 5. 5. Concerning Propitiation, be not without fear, to add ſin to ſin.

Prov. 28. 14. Bleſſed is the Man that feareth always.

1. *Cor.* 13. 15. If any mans work ſhall be burnt, he ſhall ſuffer loſs. Himſelf ſhall be ſaved, yet ſo as by fire.

Act. 10. 34. *Non eſt Perſonarum acceptor Deus.*

Matt. 11. 12. The violent take [heaven] by force.

1. *Cor.* 9. 6. He that ſoweth ſparingly, ſhall reap ſparingly.

Matt. 25. 29. To him, that hath, ſhall be given: from him that hath not, ſhall be taken away.

Luk. 14. 17. Well, thou good ſervant, bear thou authority over ten Cities. —19. ver. —Be thou over five Cities.

Matt. 19.12. There be Eunuchs, who have made themſelves Eunuchs for the Kingdome of Heavens ſake; he that is able to receive it, let him receive it.

1. *Cor.* 7. 38. He that giveth her in Marriage, doth well; —[*ver.* 36. ſinneth not] but he that giveth her not in Marriage, doth better.

Matt. 19. 16. Good Maſter, what good thing ſhall I do, that I may inherit eternal life? *ver.* 17. Keep the Commandments. —*ver.* 20. What lack I yet —*ver.* 21. If thou wilt be perfect: Go, and ſell that thou haſt, and give to the poor; and thou ſhalt have treaſure in heaven. *Verſ.* 27. We have forſaken all, *&c.* What ſhall we have therefore? *ver.* 29. Every one, that hath forſaken *&c*, ſhall receive a hundred fold, *&c.*

Tacit. Hiſt. 5. l. of the Chriſtians. —*Nec quicquam prius imbuuntur, quam contemnere Deos* [Gentilium] *exuere Patriam; Parentes, Liberos, Fratres, vilia habere.*

Luk. 12. Sell that ye have, and give Alms: and provide a treaſure in the heavens, that faileth not. *ver.* 33. compare 31, 32, 34.

Act. 2. 37. Men, and Brethren, what ſhall we do? *ver.* 45. And they that believed, ſold their poſſeſſions; and parted them as every one had need.

Matt. 13. 45, 46. The Kingdome of Heaven is like unto a Merchant; -Who, when he had found [*out*] one Pearl of great price, he went, and ſold all that he had, and bought it.

Luk. 16. 8. The Children of this world are in their Generation wiſer, than the Children of Light.

Gal. 5. 24. They that are Chriſt's, will crucify the fleſh with the affections, and luſts thereof.

Eſay, 58. 13. Not doing thy own ways; nor finding thy own pleaſure; nor ſpeaking thy own words.

Mem-

Membra Christi.
Templa Spiritus Sancti.
Filii Dei.
} *Quales oportet nos esse in Sanctis conversationibus, & Pietatibus?* 2. Pet. 3. 11.

Eph. 5. 19. *Loquentes vobismetipsis in psalmis, & Hymnis.* Phil. 3. 20. *Cantantes in cordibus Deo.*

1. Thess. 5. 17. *Sine Intermissione orantes. In omnibus Gratias agentes. Spiritum non extinguentes.*

Phil. 4. 13. We can do all things through Christ who strengthneth us.

2. *Pet.* 1. 3. His Divine Power hath given unto us all things, that pertain unto life, and godliness.

Matt. 11. 28. *&c.* Come ye that labour, —Take my yoke upon you, —and ye shall find rest, —For my yoke is easy.

1. *Jo.* 5. 3. And his Commandments are not grievous.

Prov. 3. 17. Her ways are ways of pleasantness, and all her paths are peace.

Par mundus dat onus, graviusque.

THE

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CON-

CONSIDERATIONS

Exciting to HOLY LIVING.

I. *Concerning our preſent, and future Condition,* Conſider

§. 1. I. *Concerning our preſent and future Condition.*

1. OUR future Condition immutable, and eternal.

2. Our preſent, very ſhort in nature; by caſualties yet ſhorter. *(Hoc modicum longum nobis videtur, quoniam adhuc agitur; cum finitum fuerit, tunc ſentiemus, quam modicum fuerit.)*

3. Death ordinarily ſeizing us at ſuch a time, when leſs, than at other, expected *(Luk.* 12. 38, 39, 40. *Matt.* 25. 5. –24. 50. 44. –*Rev.* 3. 3. –*Eccl.* 9. 12. –*Luk.* 21. 35. 1 *Theſ.* 5. 2, 3. –*Luk.* 17. 26. 28. *Jam.* 4. 13, 14.) And the moſt of men ſuddenly carried away hence; not by the decays of old age, but ſome accidental Diſtemper, or miſchance. See the larger Meditations on Death below, §. 170.

4. That eternal Eſtate depending on our ordering this momentany.

5. The Sufferings of the preſent, not worthy to be compared with the Felicities to come; nor with the Torments.

6. The Pleaſures of the preſent, not worthy to be compared with the Sufferings to come; nor with the Pleaſures.

II. *Concerning the condition of all present things about us.* Consider

§. 2. II. *Concerning the Condition of all present things about us.*

1. The good things of this world, [1] attained with much trouble (which is many times also destitute of success.) [2] Very fleeting; in no one moment exactly like themselves in another; and not at all certainly enjoyed. [Here meditate on the temporal Crosses of the greatest, and happiest of men; *David* (considering his many Psalms of complaint:) *Solomon* (considering the Confessions of *Ecclesiastes:*) *Ezechias*; *Josias*; *Constantine*; *Augustus*, &c. And that all Conditions are equally liable to the greatest, and intimatest, of evils; *(i. e.) Sickness.*]

2. The enjoyment no way satisfying; not only vanity in them, but vexation. *Ecclesiastes* 1. 26.

3. Though never so satisfying; yet many of them forbidden by our Maker, and not to be enjoyed without sin. [The end of our, and their, Creation not being our present happiness in a full indulgement of them: but, in the use only of such as are necessary and allowed, and in our subjection to many strict Laws and great Temptations, and constant service and worship of our Creator here; and, hereafter, an eternal Fruition of him.]

4. Those that may be, without sin, enjoyed; yet many of them hinderances to our future happiness, and tempting to sin; and, ordinarily, our pleasure not to be had, both here, and hereafter.

5. Lastly Consider; how few those pleasures, and how momentany that time, will appear, upon your sad Death-bed, with which you have bargained for eternal pains *(Ecclesiasticus* 11. 27.) and how sweet and gentle those commands, and how short the time of your restraint by them, by which you might have gained eternal felicity.

III. *Con-*

III. *Concerning the unreasonableness, and hurt of Sin.* Consider

1. The great unreasonableness of sin; and the constant opposition it hath, both to the publick, and to a man's private, natural good. Or, That all things, naturally, and in the judgment of right reason, good for man are by the supreme Law-giver allowed, and only things naturally, as we are men, hurtful, prohibited.

§. 3. III. *Concerning the unreasonableness, and hurt, of Sin.*

2. The chief Causes of Sin

1. External: The Devil, and the evil Spirits his Angels, enemies to man.

Digr. Of the great malice, and power of Satan, intervening in humane affairs in general; and of the incessant temptations and suggestions of evil Spirits to the production of Sin, *circumeuntes, & quærentes, quem devorent.*

3. 2*ly*, Internal: The sensitive part disobedient and rebellious to the rational.

Digr. Of the great power and the many ways that the sensitive faculties have in perverting reason for the production of Sin.

4. The Antecedent of a sinful Act, the torment of an inordinate desire.

5. The great trouble, and servitude, that is under Sin.

6. The Consequents of Sin.

1. Either Inquietude of Conscience; Or (which is worse) a dangerous blindness of mind, and hardness of Heart, within.

7. 2*ly*, Stronger Delusion (by God's Grace abandoning us to the will of Satan) from abroad: And so, the Curse of Sin still more Sin.

8. 1. The present Temporal punishments of Sin in this world. Some inflicted by God's vengeance: which especially pursues Murder, and Cruelty; Adultery; Disobedience to Parents; Breach of Oaths, and Solemn Promises. 1

9. Some naturally caused by the Sin; Among these, Sickness; a shortned life; Infamy; Poverty; Quarrels; Disconsolation, and Despair.

2 10. 2 Such Punishments inflicted, and that very severely, for greater sins, even upon those, who are in God's favour, and Penitents.

11. Inflicted upon many Generations, one, for the sins of another; God using, besides those on private persons, Inquisitions (*Ps.* 9. 12.) and Judgments, more publick, (at pre-appointed times,) on families, on nations, wicked.

12. These publick Judgments returning ordinarily once in three or four Generations, upon the disobedient (*Exod.* 20. 5. 34. 7;) for God's Eternity, and exceeding patience, maketh not such hast, as we.

13. Then, These Judgments extending further than Man's Justice doth; 1*st*. For the Sufferers; namely to Relatives, in that particular sin not faulty; to Children; to Buildings *&c*; And 2*ly* further than man's, for the Crimes also, that such persons are charged with; namely, for those of many Predecessors; for God's hand is heavier than man's.

14. Punishing, 1*st*, the Crimes, (if very grievous,) of the Fathers (though they become afterwards penitent, and received into favour) upon their Posterity wicked, or other Relatives. As appears in *Manasseh.* 2. *Chron.* 33. 10, 13. — 2. *King.* 24. 3, 4. And in *David.* 2. *Sam.* 24, 17.

15. 2*ly*, The Crimes of sinning Parents upon Posterity innocent of such Crimes (though not every way righteous *Ezech.* 18. 14. 2. *Sam.* 21. 1. 14. — 2. *Sam.* 12. 18.) But never this in the same measure, as he doth on a wicked Progeny. See *Ezech.* 18. chap.

16. Using ordinarily the more wicked, his Instruments, to punish the less.

17. The first, and more, in Grace when lapsed, the first, and more, in punishment. 18. Pun-

18. Puniſhing men for their guilt in one thing, by another thing, wherein they are innocent; or involving thoſe in the ſame puniſhments, who are innocent, as to that common guilt, for which he puniſheth the reſt.

19. Puniſhing alſo the Inſtruments of his Juſtice, and of his puniſhments, (they executing them moſt what unjuſtly;) and puniſhing alſo the Rejoycers at his puniſhments.

20. In equal guilt, puniſhing ſome, not others. *Lu.* 13.2.4.

21. In unequal guilt, puniſhing all alike; yet not this by puniſhing any beyond, but only ſome leſs than, their deſert.

22. Puniſhing, at certain times only the ſins of many times; and ſometimes the leſs wicked age, for the ſins of the more wicked.

23. Not excuſing ſin the more, when grown to general cuſtome, as man doth; but ordinarily then his wrath breaking forth upon it, when the commonneſs makes it ſeem no fault; and ſo when the Sinners leaſt fear, or think of wrath. Our ſins appearing greateſt to him, when leaſt to our ſelves.

24. Puniſhing in ſuch ſet places, univerſally, the leſs faulty there, as the more; whilſt at the ſame time elſewhere people more faulty enjoy impunity; and yet the Lord, in all theſe puniſhments, moſt righteous; ſince, of theſe, the more guilty are always puniſhed much under, the leſs guilty never beyond, their demerits; their Demerits I ſay, in ſome other, if not in the ſame, kind.

25. Inflicted, not according to the eſtimation, which man, the Offender, maketh of his ſin; but which God the Judge, who reckons many very hainous, which the other accounts very ſmall; and all ſins in general far more ſinful, than man doth; He looking on the heart, and diſcovering its malice, and hypocriſy, more perfectly, than the ſinner himſelf doth; beholding all ſins paſt, as preſent, and always before him, whilſt to the ſinner him-

himself many are never known, many, once known, quite forgotten. Again; He, as being the person wronged by sin, who is always a higher valuer of the offence, than is the party offending, justly aggravating it, from the supreme dignity of his person; his infinite love, and numberless benefactions to the Sinner: his former long patience toward Him; his exceeding holiness, and purity so opposite to its filthiness, *&c.* See *Gen.* 6. 6. Where 'tis said: *That man's sin grieved him at his heart, and it repented our Lord, that ever he had made him on the earth.* —And again: *Mar.* 3. 5. That our most meek Lord Jesus was so provoked by it, *That he looked round about on them with anger, being grieved for the hardness of their hearts.* But especially the hainousness of sins may be learnt from the many experienced stupendious Judgments upon them, at which man is much troubled, how to make them bear any just proportion to his Faults.

Which dreadful revenges upon Sin you may consider; 1. In the faln Angels for one sin exiled from heaven, and held in chains of darkness nearupon ever since the Creation of the world, besides what is to come; made also for ever uncapable of any means of Reconciliation. 2. In *Adam*; for one sin, ejected out of his most pleasant Habitation; apparrel'd with the covering of Beasts; condemned to eat his Bread in labour, and sorrow, and penance, for near a 1000 years, and then to return to Putrefaction, and a curse laid on all his Posterity, and on the ground they lived on, for his sake. 3. In the drowning at one time, for their lusts, and oppressions, of all the men in the world (except Eight persons) their children, and infants, and all other living creatures, for their sake. 4. In the storm of Fire and Brimstone, rained upon the five Cities for their Lusts; and those pleasant Plains turned to a dead Lake, till this day; and yet these Cities to undergo a new Damnation at the day of Judgment,

ment, as if they had as yet ſuffered nothing. See *Mat.* 11. 22. Where our Lord, aggravating the puniſhment of *Bethſaida*, ſaith, it ſhall be then more intolerable than that of *Sodome*. 5. In the ſevere puniſhments of *David*, though otherwiſe a moſt holy perſon; the ſad ſtory of which you may read in the 13. 15. and 24. Chapters of 2. *Sam.* Concerning all which forenamed puniſhments, this is a ſufficient evidence, that the ſins deſerved them, becauſe he, who is Juſtice it ſelf, and from whom man learns the true notions of it, inflicted them. 6. Laſtly. In the precious Sacrifice of the only Son of God, required by his Father for the Expiation of Sin. This of the preſent temporal puniſhments. But then conſider alſo,

26. 2ly, The future puniſhment, for all ſin, here unrepented of and unforſaken before death, in the world to come. 2

27. 1 Immediately after death; Of the Soul. Exemplified, in the deceaſed rich man, tormented in fire, whilſt his brethren yet living, in their jollity here on earth, *Luk.* 16. 24. And, in the Beaſt, and falſe Prophet their being caſt into the Lake of fire before the Invaſion of *Gog*, and *Magog*, and before Satan's being ſhut up there. See *Rev.* 19, 20. Comp. 20. 8. 10. Which alſo appears from our Lord's declaring, that a temporal death kills the Body but not the Soul: *Matt.* 10. 28. And St. *Pet.* 1. Ep. 3, 4. adviſeth the adorning of the hidden man of the heart, becauſe this not corruptible: And *Ibid.* ver. 19. makes mention of Spirits in Priſon; *viz.* the ſpirits of ſuch perſons as were preached to in the days of *Noah*. And if the Souls of the Righteous be then preſently in Paradiſe, *Luk.* 23. 43. and with Chriſt their Lord, and partake of God's mercy, and glory; the Souls of the Wicked muſt be then preſently impriſoned, and remain with the Devil their Maſter, feel the laſhes of God's Juſtice, and begin their never ending miſery, and ignominy; Whilſt the Body

deſcends

descends into the Grave, the poor Soul, by the strength of Angels, being forced downward into a far lower Dungeon, an *infernum inferius*, in the most innermost bowels of the earth; from whence it shall never return again, nor see light; save, at the last day, that, which flasheth from the face of the angry Judge, when it is brought to his Bar to receive its last doom, doubled torments; and, to make it much more sensible of them, forc'd to take along with it its loathed Mate the Body, into the same profound pit. Who then can tell the agony of such person now come to the end of his days; when scorched with Feavers, he desires to dye; and, by death can remove only into a bed of fire; when he cannot endure his present pains, and hath no change, save to far greater; these he cannot suffer, and the other, if ceasing to suffer these, he can no way avoid; nor knows he what way to turn himself, in this Labyrinth of Despairs? These sufferings of the Soul having been by some endured already above 5000 years: and those of the rich glutton in flames (if this not made wholly a Parable) suffered now above sixteen Centuries, though he lived here not one.

28. 2 After Dooms-day; Of Soul and Body. Where also weigh well the terrible description of these punishments mentioned in his Word who cannot lye. The Body raised in dishonour; –A Carcass, deformed, stinking; Chains; binding hand and foot; Prison; depth of the Earth; Dungeon; Bottomless Pit; A Fire- and Brimstone-Lake; Immobility; Suffocation; Worm, or Serpent gnawing; Fire devouring; Thirst never refreshed; Body never consumed; Sense never stupified; Weeping, wailing, gnashing the teeth; Society of wicked men and Devils; ugly, stinking; All hating, cursing, one another; hating, cursing, God; cast into a land of Oblivion, *Psal.* 88. 12. None to comfort, none

to

to bemoan; The ancient Compassion of Saints, and Angels, and God, now turned into Hate, and Derision; No Mediator, no Redeemer: The Soul always in an Agony and sick to death; restless, hopeless, despairing; wounded to the heart with the sense of lost happiness, as well as present misery: And all her sufferings eternal, eternal. Eternal these pains; God, in his upright Justice, not being so indulgent as to grant to that his wretched Creature the relief of an Annihilation. And these pains unremitting; the *rich man* sparingly begging of the *beggar*, that before wanted his relief, but only one drop of water, falling from the dipped tip of his finger (*Luk.* 16. 24.) and it would not be granted him. The greatness of God's vengeance then answering the greatness of his person, and of his patience (when yet, for the present, so much hating sin): which Patience, abused, at last turns to Fury; and no wrath comparable to the wrath of the Lamb. (See *Rev.* 6. 6. –*Rom.* 2. 5.) And, from the magnitude of this wrath and punishment is chiefly learnt the magnitude of sin; and what a Monster that must be, that deserves such Torments for ever and ever, from him that cannot do the least Injustice.

Digr. Of the Degrees of future Torments, * according to the several measures of sin here (*Matt.* 10. 15.) * According to the measures of sinful pleasures enjoyed here (*Rev.* 18. 7. –*Luk.* 16. 25.) * According to the greater knowledge of God's will here (*Luk.* 12. 4. 47, 48.)

29. After all that is said; seriously imagine, What one of those poor Souls, released from Hell-torments, would do, not to return again to those intolerable pains: what rigid long Penances he would undergo: what great works of Piety and Devotions he would attempt; what a strict watch he would keep over his words, and thoughts; and, after all think this nothing in comparison of such a deliverance. And then do you endeavour

to do the like mortification, (who perhaps are a greater Sinner,) to prevent those pains, and secure your future Condition. The unreasonableness, and hurt of Sin, thus, seriously pondered;

IV. Next; *Concerning Repentance and its Difficulties.*

Consider,

§. 4. V. *Concerning the difficulty of Repentance.*

1. [1] Its Inferiority to innocence; And [2] the great advantages of early Piety.

2. Wicked actions of the afterward penitent, though not condemning us, yet [1] Diminishing our future happiness: (*i.e.* the more clear Vision, and the more perfect fruition, of that which we then shall most ardently love; or (if you will) the more ardent love of that which is supremely amiable;) [2] Hindering (for the present) the larger donations and consolations of the Spirit.

3. The folly of sinning, because of a cure; which will be so bitter, if effectual.

4. The uncertainty of attaining Repentance, and converting unto God, at what time we shall desire it; Forgiveness being promised to Repentance; But not so, longer life, or in it the Grace of Repentance, to a Sinner. And, this supposed that the Elect cannot finally fall away; yet not any sure (but only by perseverance, or extraordinary Revelation) that they are of that number, since many believers are not so. *Jam.* 2. 14. 19, 20. – *Matt.* 25. 44. *In illum crediderunt; Bona operari non curaverunt.* St. *Austine, De Fide & Oper.* cap. 15.

5. The uncertainty, afterward, of our having performed it sufficiently.

6. Upon continuance in sin, still more difficulty of Repentance; sin habituated growing much stronger.

7. And less care also of Repentance; as a sin is more frequented, so it appearing lesser.

8. And

8. And sins of Malice (which by the Judgment of God do darken the heart) being followed with sins of Ignorance: And then; this not-knowing that we sin utterly barring up all way to repentance. *(Jer. 2. 35.)*

9. And so much sorer Repentance, penances, humiliations, tears, *&c.* to be performed for a longer, and increased guilt; and for the delay also of Repentance.

10. The time of an acceptable Repentance perhaps to some, tho none can know to whom, expired before this life be so. For which at your leisure consider these Texts. *Heb.* 3. 11. -6. 4. -10. 26. -12. 16, 17. —*Luk.* 19. 42. —*Matt.* 12. 42. —*Jo.* 5. 14. -12. 39, 40. —*Apocal.* 16. 9. 11. —*Job.* 27. 9. -35. 12, 13. —*Prov.* 1. 24. 28. -28. 9. —*Es.* 1. 15. —*Jer.* 11. 11. -14. 12. *Ezech.* 8. 18. —*Zeph.* 2. 2. —2. *Chron.* 36. 16. —*Esay* 6. 9, 10. 55. 6. —*Psal.* 18. 41. —*Psal.* 32. 6. —*Eccles.* 9. 12. —*Jer.* 14. 10: —*Ezech.* 14. 13, 14. —*Zechar.* 7. 13. —2. *King.* 22. 16. &c. -23. 25, 26, 27. [*Josiah*'s Prayers, and Reformation, not countervailing *Manasses* his sins: *Manasses*, tho a Penitent; 2. *Chron.* 33. 12. &c.] —*Hos.* 9. 7. -5, 6. —*Matt.* 13. 15. -21. 19. -25. 10, 11. —*Luk.* 13. 24, 25. -12. 58. -19. 42. -21. 35. —*Jo.* 8. 21. —2. *Pet.* 2. 20. —1. *Thes.* 2. 13. 16. —The Case of *Cain*, *Gen.* 4. 13. —Of *Saul*, 1. *Sam.* 15. 24. -30, 31. —1. *Cor.* 9. 24. Some Runners losing the Race, 2. *Tim.* 2. 5. Some Combatants losing the Crown. It may be some or other of these Texts, God's Grace co-operating, may prevail with you for an early Reformation, for fear of a later fruitless Repentance.

11. And they at last abandoned, and condemned to more sins as the punishment of former. *Act.* 7. 42. *Rom.* 1. 24. Hence

12. Later Repentance, less hopeful.

13. And, from little hopes of forgiveness, there growing more hardheartedness in sinning.

14. After Repentance, If there happens a relapse to the same degree of sinning as formerly, this Estate far worse than (before) that of the Impenitent was; Either the guilt of former sin, upon relapse, as some say, returning; or rather the very guilt of the relapse so much more aggravated from former sin forgiven.

15. Lastly, That a true and effectual Repentance is (where death prevents not,) nothing else, but a sincere Reformation of life; and actual walking in Holiness and Righteousness all our days. Together with a continual voluntary Contrition (looking back to our former sinful life): Contrition both interior and exterior, joined together (in forbearing things delightful, and in practising things painful, to the flesh, and to nature, (*Corpo voto, Anima desolata.*)

Digr. 1. Of the severe Penitences done in the Primitive Church.

2. Recommendation of doing voluntary publick Penance.

3. That the fear of God's Justice, and doubtfulness of his forgiveness, either of the eternal, or also temporal punishments, (for sins committed after Baptisme,) is the chiefest promoter of the painful humiliations of Repentance. And, presumption of the certainty of our Salvation, or of the divine mercy either general to all, or particular to us (when such sinners,) by some miscalled Faith, is the greatest hindrance thereof. *Qui a peur, il est asseur.*

V. *Concerning the measure of this Reformation.* Consider

§. 5. Par. 1. V. *Concerning the Measure of this Reformation.*

1. *The strictness of the last Judgment*; not only concerning our Works, but Words, and Thoughts, where there hath been here no after-penitence for, and Reformation from them: More especially, concerning the imployment of our abilities, and the Duties of our Profession,

on, or calling. (*Luk.* 19. 13. –12. 42, 43. —*Matt.* 25. 15. 30. —*Matt.* 20. 8. —*Luk.* 16. 2.) And concerning our deeds of charity, and mercy. —(*Matt.* 25. 42. –16. 9, 10. *Matt.* 10. 42. —*Luk.* 16. 25. Comp. 21.)

2. *And the severity thereof*: The Lord Jesus then coming as with great power, and glory, (*Matt.* 24. 30.) so in great wrath: to take vengeance on the disobedient to his Gospel, *&c.* 2. *Thes.* 1. 7, 8. —*Rev.* 6. 16. –n. 18.

3. *The Paucity of the saved*, and, even of those, who profess Christianity; but by their own default (man being a creature indued with free will that so his actions might be capable of punishment, and reward,) *Many called but few chosen; and many more condemned by God's Justice, than saved by his Mercy.* Concerning this weigh well our Lord's Answer, to the Question asked him, *If few saved. Luk.* 13. 23. *That the Gate of Salvation is strait; and that many shall seek to enter in, and shall not be able* [*i. e.* seek too late, when the Gate is shut.] There is a Time then, it seems, when the Gate shall be shut upon us, after which shutting, we in vain seek the opening of it, See §. 4. n. 10. [As he tells the Jews also, *Jo.* 7. 34. and 8. 21, *That they should seek him, and yet dye in their sins, because come too late.*] But though many seek to enter in, that shall not; yet perhaps the most may enter in still? Therefore see the Question answered yet more punctually, in *Mat.* 7. 13, 14. *Strait the Gate, narrow the way, and few that find it*; *Few that enter in at it.* But that may be meant in comparison of Heathens, and Infidels? *No. Matt.* 22. 14. *Of those that are called* [*i. e.* of Christians] *few chosen.* To which add what is said by the Apostle, 1. *Cor.* 1. *Not many wise after the flesh, not many mighty, not many noble, chosen.* And particularly concerning rich men, by reason of the many, partly temptations, partly secular cares thereof, what is said by our Lord, *Matt.* 19. 23. *Verily I say unto you, a rich man shall hardly enter into the kingdome of God*: *An easier*

easier matter for a Camel to go through a Needle's eye: which yet with God is a thing possible.

4. The Messias his first coming into the world, for judgment as well as for mercy; and to require a more diligent observance of God's Commandments, than was yeilded in former ages.

In which *Observance*, Consider

5. 1. The necessity (that we attain Salvation) of not living in the custome and habit of any one great, or mortal, sin whatever; and the certain damnation that is from them, if unquitted before our death. 1. *Cor.* 6. 9. *Eph.* 5. 5, 6.

Digr. How habits may be discerned. Chiefly by the frequency, facility, and much delight taken, in the Acts.

2. Some Reluctance to sin, (which is in all men from nature, less or more); and so long, as, notwithstanding this, we act it, no sufficient ground of hoping pardon.

§. 5. Par. 2. *Digr.* An Explication of the seventh Chapter to the *Romans*; That it must necessarily be understood, either as describing the condition of a person as yet irregenerate, and so as yet out of the State of Salvation: One, that is awakened indeed by the knowledge of the Law, either written, or that of nature; but yet hath received no ability from Grace to keep it. In whom, therefore, is a striving between the sensitive appetite, and reason, or the mind; their mind necessarily (by reason of the Light and Law of Nature, or of the Law written, being not quite darkned in the Soul) dictating contrary to their practice. So that they may rightly be said to follow their lusts with some unwillingness, and against their mind. But, in this strife, either reason, the better part, is not exactly rectified, and consentient to the law of God, or of Nature, (as appears in those Heathens, who seem to have followed it, yet have not been excused from sin:)

or

or else at least no power they have to shake off the bands of their lusts, and follow their Reason, when right, being destitute of grace. See *Rom.* 8. 7, 8. So, every one hath, less, or more, *(Rom.* 2. 15.*)* an inward man warring against the law of his members, by which mind also he serves, *i. e.* delights in, the law of God; consenting unto it, that it is good; and so hating that evil, which the tyranny and power of the habit of sin ruling in him forceth him still to practice; (which are the Expressions in this Chapter.) Such was her case in the Tragedy, *Video meliora proboque.* Such the Heathens, *Rom.* 2. 15. Such the Jews, *Rom.* 10. 2. –2. 17, 18. Such St. *Paul's*, when a Pharisee, *Act.* 22. 3. —*Gal.* 1. 14. —*Rom.* 8. 3. And this Interpretation seems more proper to the place, than to expound it of the State of the Regenerate: as may be seen by comparing the contradictions between some passages in this *7th* Chapter, and others in the *5th*, *6th*, and *8th* Chapters, where the State of the Regenerate is described: as the contradiction between *Rom.* 7. chap. 14. ver. and 8. chap. 9. ver. between 7. 24. and 7. 6. 6. 6. –between 7. 23. 7. 5. and 8. 2, 3, 4. –5. 15. –6. 2. 14. –between 7. 25. 18. and 6. 13. 12. 1; and therefore these Texts speak not of the same, but several, persons.

Or, if this Chapter be understood as describing the State of the Regenerate, it must be explained, as speaking only, of lesser sins of Infirmity, which all the Regenerate, less or more, remain still liable to; or, of *Concupiscence* still remaining, as St. *Austine* expounds it; but this *Concupiscence* not consented-to, as to the committing of any great, or mortal Sin. (See St. *Austine*, *Contra duas Epistolas Pelagii* 1. l. 10. ch. –*In Jo. Tract.* 41. *De Tempore Serm.* 43.) For there is indeed a strife in the Regenerate also; and this not only between their appetite, and reason; but between their appetite, or flesh, and the spirit of Grace; and this, sometimes, to the doing evil, §. 5. Par.

evil, what they would not; and to the committing of sins of Infirmity. (See *Jam.* 3, 2. – 1. *Jo.* 1. 8. – *Gal.* 5. 17. in the reform'd Translation [*so that ye cannot do*] but the Original is [*so that ye do not do the things that ye would*]:) Sometimes and most frequently, to the doing good so, as according to the Spirit, they would not; that is, to have their actions mixt with some imperfection and faultiness. (See *Jam.* 3. 2. – 1. *Jo.* 1. 8.); Either peccant in the Substance, or in some Circumstance, or in some mixture of a contrary velleity, *Gal.* 5. 17. But the Expressions of this Chapter may not be applied to the Regenerate's committing, or consenting to, any greater sin, whilst they remain Regenerate, and still in the friendship and favour of God, or have any more than sins of only totally unavoidable Infirmity. This Digression I have made to prevent the patronizing of your faults under the imagined like failings of an Apostle. But, that if you find the law in your members so powerful as to produce your commission of, or consent to, any greater sin, you may, as suspecting such a condition not good, make all hast to change it, till you resemble the Apostle, not in the 7*th* Chap. *Rom.* but in the 8*th.* –ver. 2, *&c.*

3. Not doing evil, no service rewardable. Where remember these Texts: —*Matt.* 25. 41, 42. *Depart from me ye Cursed;* [the Reason] *For I was an hungred and ye gave me no meat; naked, and ye cloathed me not,* &c. *Matt.* 3. 10. *Every Tree which* [not only bringeth evil, or none, but] *bringeth not forth good, fruit, shall be cast into the Fire. Matt* 25. 24. &c. *Then he which had received the one Talent came and said; Lord, loe there thou hast what is thine. His Lord answered; Thou slothful servant* &c. *Take the talent from him; and cast the unprofitable servant into outward darkness.*

2. 6. 1. The necessity (for salvation) of an universal and sincere obedience (though every way perfect in this life it cannot be) to God's Commandments in the habitual and

and diligent practice of holy Duties, and good works which are required of you.

Digr. Of the Reward its being promised to *good works.*

2. No Acceptance of the Will in omission of the Deed, when faisible. 2

3. The Danger of sins of omission. 3

4. The Hypocrisy of partial Holiness. 4

7. To make our *good works* acceptable, there must be innocency from other sins.

8. The inutility also (as for attaining eternal life,) of *good works* (as of loving, giving alms *&c.* where *mutual*; lending to be paid again, *&c*;) Or of *acts of virtue*; if done only out of some motives of reason; and not out of the love, and to the honor, of God; and in obedience to his commanding them; and out of love to Christ, and to his Church, or Members: (As if we said before every action of ours [*this I do for God's, this for Christ's sake*]). See *Phil.* 3. 6. comp. 9. – 1. *Cor.* 13. 3. – *Rom.* 2. 14, 15. comp. 3. 9. – *Jo.* 3. 5, 6. *Non collocatur inter fideles propter opus suum, qui, naturali bono motus, facit bonum, non propter Deum.*

This *(right)* end especially shewed in actions contrary to our own present good.

9. The necessity of our improving the several particular talents, and gifts received from God, in bringing forth fruits proportionable, for which gifts we must certainly give account (*Matt.* 23. 30. *Luk.* 16. 2.)

10. The necessity of Perseverance in well-doing, and the lapsibility of all conditions.

11. The necessity of not deserting any part of our duty for any (opposed) sufferings; which as they are provided by God for exercising our Vertue, so are they to be willingly undergone; and not we at any time for them to dispense with any part of our obedience.

12. That all Christians in the happiest temporal Condition, at all times, one way, or other, are to undergo some Crosses, if they will not yield unto sin.

13. The Example of our Saviour, and of the Saints, in walking in all God's Commandments, and chearfully undergoing all opposition for it. *Psal.* 18. 21. *&c.* comp. 1. *King.* 14. 8. *Isa.* 38. 3. *Neh.* 8. 19. — 2. *Tim.* 4. 7. *Job.* 13. 10, 11, 12. comp. *Job.* 1. 8. *Lu.* 1. 6. *Act.* 23. 1. —24. 16.

VI. *Concerning the Reasonableness, and Benefits of the Service of God, and of Holiness.*

Consider,

§. 6. 1. Our Obligation to this Service.

1 1. In Duty to God.

VI. *Concerning the Reasonableness, and Benefits of Holiness.* Where Consider,

1. The *obedience* we owe to God's supreme power, and dominion.

2. The *love*, to his transcendent amiableness, and perfections.

3. The *gratitude*, to his multiplied mercies: (Our Creation, Redemption, continued Providence in all our Affairs, our unexpressible dependance on him in our Being, Working, *&c.*)

4. God's *Majesty*: to be contemplated in the several appearances of it, (to *Moses*, *Esay*, *Daniel*, St. *Paul*, St. *John*. Rev. 1. chap.)

5. God's *Wisdome*: Especially to be admired, In his conducting all things (from the beginning) still to more perfection; In his alway bringing good out of evil; In his ordering all the particular affairs of the world, and of every man therein (through the greatest seeming casualties) in a symmetry as perfect, and exact, to his own Just ends, could we entirely discover, and compare all the

the causes, and effects, as that which we see in the wonderful natural Fabrick of all the parts of the world, and of every man (*Psal.* 107. 42, 43.) (*Ita magnus in maximis, ut non minor in minimis.*) All which works of his Providence and Conduct, at the great day of the consummation of all things, his wisdome shall review, and pronounce of them, as of those of the Creation (*Gen.* 1. 31.) *valde bona.* And then all his admiring Saints reiterate this Confession to Him, *Valde bona, Valde bona.*

6. The excessive, and appearingly-causeless, Love of God to man.

1. In several degrees, the *Saviour* of all men.

2. *Patient*, and long suffering, toward Sinners.

3. Shewing *Mercy*, and pitty, according to the creatures greater impotency and misery.

4. Rewarding to us the *good* he produceth in us.

§. 7. 2 In duty to our Selves.

1. The great reasonableness, and amiableness of God's Service, and of living in all Christian vertue, and holiness. [*Ratio perfecta, virtus vocatur.*] As (when we look with indifferency on another man, where Passion swayeth not our Judgment) what a sweetness, decency, honorableness, and heavenly peace and tranquility do we judge to be in *patience*, compared to blood-thirsty *revenge*? In *meekness*, in respect of peevish *anger* and frowardness? In *humility*, in regard of scornful *pride* and restless ambition? In *liberality*, compared to sordid *niggardize*? In *charity*, compared with lean *envy*? In *sobriety*, in respect of beastly and rotten *intemperance*. How divine a thing, a Republick of men, all entirely honoring, and obeying their Superiors, who command them still in Charity; intimatly loving, and in respect preferring one another; some patient in poverty; others charitable in wealth; when any sick, all hasting to serve;

when poor, to relieve; when ſad, ro comfort him; all holy, juſt, chaſt, temperate, *&c.* In compariſon of a tumult of idle, drunken, debauched, and ſottiſh perſons; loving only from the teeth outward; railing at, backbiting, ſcorning one another; catching at one anothers wealth; ſupplanting one anothers preferments; tempting one anothers wives; plotting treaſons againſt their Governors; laſtly ſuch, as are deſcribed *Rom.* 1. 29.?

2. Far leſs trouble, and more freedome in it, than in Sin *(Par mundus dat onus, gravinſque:)* The Acts thereof leaving behind them a ſingular delight in the Soul; as thoſe of Sin, great after-diſguſt and diſcontent: Vertue pleaſing much better after; ſin, before, it is committed. Only, in ſuch vertuous practice, and in every good work, ſmall or great, almoſt always a little pain felt for a while *in the beginning; and this* to make it more rewardable.

3. The great Reward of it.

§. 8. 1 For the preſent. 1. *Tim.* 4. 8.

1. A preſent *union* of us with Chriſt and God by the ſame holy Spirit dwelling in both, and quenching the thirſt to all worldly things; *(Jo.* 4. 14.) Former ſenſual pleaſures, to one acquainted with holineſs (when he again happens upon them) no more ſeeming what precious things they were, but ſuch as to a man do the ſports of children, contemptible; or alſo to the more confirmed, odious. *Quas Sordes ſuggerebant, quæ dedecora,* ſaid St. *Auſtine* reform'd, of his former ſenſual delights.

2. Extraordinary *illuminations*, and conſolations from this Spirit, eſpecially in the time of neceſſity, in extraordinary poverty, afflictions, perſecutions; and the exceſs of joy in the mind rendring little-perceived the pain of ſenſe: 1. *Theſ.* 1. 6. —2. *Cor.* 6. 10. —2. *Cor.* 4. 8, 9. only, *as it were*, afflicted, poor, ſorrowful, dying; but, indeed, alway rejoycing, rich, poſſeſſing all things.

3 Con-

3. *Contentedness* in all conditions, as being always, and certainly possessed of that, which he only or chiefly loves. *Jo.* 16. 22. *Jer.* 6. 16. *Matt.* 11. 29. *Phil.* 4. 7. And for other things less considerable, partly by his submission, in many of them, as purely indifferent to God's will; partly by God's condescending in many other unto his. (See *Psal.* 4. 3.) Seldome having occasion of discontent. *Gen.* 24. 1.

4. *Tranquility* of mind, and joy of conscience, for past actions, and for doing good; which joy (though serious) is very great. And, as they do greater good, so still greater consolations accompanying it.

5. *Joy of* (mostwhat) *attaining* their desires, and ends, because these honest, spiritual, following the divine, not their own, Interest.

6. *Great joy of hope*, (with freedome from anxious fear) for all good things to come. [*Joy of Hope:* which useth to be in all worldly felicities a far greater joy, than that of possession] which makes holy men have *mortem in desiderio*, which others so fear; *vitam in patientia*, which others so value.

7. Consider all the temporal blessings of holy and orderly living: more health of body; longer life; serenity of mind; a pleasure sedate, pure, and constant; but at no time violent, itching, or discomposing the subject of it, and rendring mirth uncapable of continuance, or also declining suddenly into pain, or anguish. A joy not dwelling in the sense and lower felicities of beasts; in eating, and drinking, and marriage; these when it useth, and rejoyceth in, it is as though it used, and rejoyced, not: but in more Angelick, and Spiritual complacencies; not consisting in having its carnal desires satiated; but rather, in not having, and being freed from, such desires; (which is a content equal to the enjoyment of them; *Cui Deus hæc fecit Supervacua, dedit.*) A pleasure (more retired

retired and internal) of the mind and ſpirit; ariſing out of ſeveral noble conſiderations of the Soul; which have no intercourſe with, or help from, Senſe. A joy well conſiſting with, and many times very great, when the ſenſe is in pain, and of ſenſe little or nothing perceived. Nay, A joying in grief, and pains *Rom.* 5. 31. and proportioned to them; more joy (to counterpoiſe them) as the pains are more; And *Gaudet minus, ſi minus dolet*, becauſe the Soul cannot have thoſe ſpecial conſiderations, and paſſions, which give it ſuch a gouſt, and delight, but from ſuch ſufferings. So St. *Paul*'s joys ſtill flowed the higher, the greater his tribulations were. And ſee a reſemblance (tho a very faint one) of it in *Seneca*'s *Philoſophy*, Ep. 18. *Summa voluptas* (ſaith he) *in victu tenui. Voluptas autem non illa levis, & fugax, & ſubinde reſicienda; ſed ſtabilis, & certa. Non enim jucunda res eſt, aqua, & polenta, ſed ſumma voluptas eſt, ad id ſe reduxiſſe, ut* &c. *Quanta enim animi magnitudo* &c.

Digr. Of the great bleſſing of long life.

8. The bleſſings on their Poſterity, Aſſociates, *&c.* for their ſakes, in all the contraries to thoſe Judgments mentioned before §. 3. n. 11. *&c.* which are brought upon others, for the ſinners ſake. God not going leſs in his mercies, than in his judgments.

Digr. Of the great efficacy, and benefit, of the Communion of Saints.

9. From doing to others all good, and returning no evil, much peace, and a good name, amongſt the moſt, or the beſt, of men. 1, *Pet.* 3, 13. *Matt.* 5. 5. And again; when, from contrary manners to, and non-compliance with, the world he incurrs the hate, and ill report thereof, in lieu of the worldly, a ſpiritual, peace, and divine conſolations more abundant. So that a good man ſuffers ſome trouble from humane and temporal ſolaces, and endeavors to avoid them: And every one, as he groweth per-

perfecter, and deeplier wounded with the divine love, and desire of conformity to his Good Lord, takes a far greater delight in their contraries, in sufferings, persecutions, injuries, retiredness, long devotions and hard mortifications; as being then most replenished with spiritual Consolations; after the tasting of which, already all the world's delights are become bitter, and sowre. These therefore he chooseth, armeth for, impatiently expects; arrived to, glories in; wondring they are no greater which are to save such a sinner, so well meriting damnation, from such infinite torments to come; and which are to gain, to so vile a person, such infinite joys, and honor to come.

2. The great reward of it for the future. §. 9. 2.

1. The *happiness* of the Souls of Saints immediately after Death. Exemplified, in the Soul of the H. Thief, accompanying the Soul of our Lord in Paradise the same day he suffered: In that of the H. Beggar, *Lazarus*, receiving in *Abraham*'s bosome Consolations, for his former sufferings, in the life-time of *Dives* his Brethren, as the Parable represents it; wherein we may presume our Lord would hint to the people no mistaken Notions of the future life. Who also elsewhere, opposing the Sadducees that denied Spirits, argues *Abraham* to live still at this present, because God after his death stiled himself his God. Again, Exemplified in the Souls of the Martyrs; who *Rev.* 6. 9, 10, 11. -7. 9. 15. are clothed in white Robes and attending on the Lamb, till, the residue of the Saints their like sufferings for Christ being fulfilled, they should all at once resume, from present corruption, their bodies glorified. The same happiness of separated Souls instanced-in by St. *Paul Heb.* 12. 23. where he numbers, standing in the Divine presence, amongst Angels the Souls also of just men consummate. Therefore our Lord,

dying,

dying, commends his ſpirit into the *hands of his Father*: and, St. *Stephen* again, dying, recommends his into the *hands of Jeſus*. And St. *Peter* 1. Ep. 3, 4. chap. conſtitutes the hidden man of the heart, or the righteouſneſs of the Soul, in that which is *not corruptible*. Laſtly; this future happy State frequently repreſented in the joys, which holy Souls ſometimes receive in this life, in the loſs of the ſenſes, and ceſſation of the animal-functions; and, particularly ſhewed, in that *rapt* of St. *Paul* into the third Heaven, and Paradiſe; and there receiving thoſe unutterable Careſſes: from whoſe doubting language [*whether in, or out of the Body, I know not,*] may be gathered, that if his Soul did not, yet it might have viſited thoſe places, when it was ſeparate from the Body. Which Apoſtle after this ſhort experiment of thoſe other bliſſes, pronounceth it much better to have this earthly tabernacle diſſolved, ſo to put on another celeſtial, an houſe not made with hands, a building of God, eternal in the Heavens: and much better to be *abſent* from the Body, ſo to be *preſent* with Chriſt. And St. *Peter*, uſing much what the ſame language, ſpeaks of depoſing his preſent *tabernacle*, or changing his *habitation* at his death. 2. Ep. 1. 14. As alſo he makes mention of *Souls in Priſon*, who were preached-to in the days of *Noah*. 1. *Pet.* 3. 19.

2. The *happineſs* of Soul and Body after the day of Judgment; where you may entertain your thoughts on ſuch contemplations as theſe, promiſed in his word, who is faithful and true. The then renewed youth, vigor, beauty and agility of the Body: The purity of the Soul from all Sin: Our glorious Habitation Celeſtial: The moſt amiable Society of the Saints: Our viſion and familiar acquaintance, and converſation, with Angels; and Spirits: One Holy Spirit, and an ardent, and mutual, love flaming in all: Chriſt our *Spouſe*: God our *Father*: All,

All, Temples of the Holy Ghost, Members of Christ, Sons of God: The *heavenly City and Temple: Kings, and Preists*: *White Robes, Crowns, and Palms*: *Harps, Songs, and Festivals*; *Life, Rest*, and *Peace* for ever and ever: *Heu mihi, quia incolatus meus prolongatus est. Non sunt condignæ passiones hujus Sæculi* &c. *Momentaneum hoc & leve Tribulationis, quod in præsenti est, operatur immensum supra modum gloriæ pondus in sublimitate.*

3. The several Degrees, of *Glory*, and also of our *Graces*, and services, [*i. e.* our satisfaction, love, our praising, and glorifiing, God] nobler there, according to the several Degrees of our Service here.

4. Contemplation of the *Reward*, a great incouragement to the work.

5. Contemplation of the many various *Degrees*, and heights thereof proportioned to our obedience, a great incouragement of an holy zeal to attain perfection in our Works.

VII. Next; *Concerning the Faisibility and Easiness of this Service.*

Consider,

§. 10. VII. *Concerning the Faisibility, Easiness, Excellencies, of It.*

1. The great *light*, we have, of Natural knowledge.

2. The natural *Inclination* we have to many good Duties, (as to Sobriety, *&c.*) only alterable by custome, and ill example; and our *Passions* very serviceable to the exercise of Vertues.

Digr. Of the Art of well using, and heightning, the Passion toward things of Piety.

3. The *Easiness* of Christ's Yoke (*Matt.* 11. 30.) after a while, upon contrary custome, and the removal of temptations; (as may be gathered by the perseverance of Saints bearing this Yoke still with more, and more zeal, whereas no forced actions are permanent): It being

in many things heavy at first, not so much from its opposition to natural Inclinations; as to vicious habits, and ill education, and inadvertency of admitting alluring Objects *&c*, *His Commandments are not grievous.* 1. *Jo.* 5. 3.

4. The many *Benefits* of our Saviour to mankind (which see displayed more largely below *Medit.* 5.); and the advantagious repairs of our losses by the first, in him, the second, *Adam*; and ours far happier times, since the Gospel.

5. The near *Relations* the Son of God, out of infinite love, hath contracted to us by his Incarnation; He our Father, we his Children; He our Husband, we his Spouse; He our Head, we his Members; He our Root, we his Branches; He the Foundation, we his Building; He the Son of God, we his Brethren; we his People, and He our High-Priest, who after he had here offered himself a Sacrifice for us now, with his Blood, in the Heavenly Sanctuary makes perpetual Intercession for us.

6. *Baptisme*, in our Infancy, or at what time soever worthily received, *rescuing* us from the Curse of *Adam* and his Posterity; and totally cancelling all former hereditary, or personal, Guilt *gratis*; and restoring to us supernatural Grace, lost by our first Parents, and God's friendship, and favour: only *carnal* Concupiscence not quite eradicated, to make the acts of Vertue more valuable, and the victories of Grace more excellent.

7. The sufficient *ability* all the baptized have, by this Grace procured by the death of *Jesus*, and applied in Baptisme, to perform the Covenant of the Gospel, and all the obedience that is required under pain of Damnation; and to live free, from the habit of any small sin, from the single Acts of any great one.

8. The great *disparity* of the malignity and guilt that is in Sins; of which whilst we daily fall into some of the less, yet we may, and good Christians do totally avoid

avoid the greater; in which respect they are called Saints, Holy, Righteous, dead to, and no more committers of, Sin *&c.*

Digr. Of the narrow extent of Sins of excusing *(i. e.* of natural*)* Infirmity; which Infirmity is either inavoidable *ignorance*, when the understanding is cozened; or *inadvertency* or want of observation, when the choice is surprised. Hence great sins cannot be such; since we are neither in general ignorant of them; nor, in particular Acts unobservant of them: nor yet small sins be such if multiplied; since they also when frequent, must needs be pre-observed.

Of the danger of that *Tenent* [that God's Commandments cannot be kept, or fulfilled] in that sense, as it is vulgarly misunderstood: *(*1.*)* That we cannot live free from all greater sins (See *Matt.* 19. 17. -5. 17, 18. com. 19, 20. —*Rom.* 8. 4.) as, from all Uncleanness, and Fornication, Avarice, Detraction *&c*; all greater degrees of Intemperance, of Anger, Impatience, *&c.*

9. Many *omissions* of doing some good, and *deficiencies* in doing good, not formal sins, though all are imperfections.

10. The many *Benefits* of the Holy Ghost (which see collected more fully below in *Medit.* 6.) This the Promise of our Lord as he before was of the Father; and this after his Ascension sent by him to abide with his here on earth, in his necessary absence, until his second coming; and that, not to be a cohabitant with us, as he; but an inhabitant within us, now made his Temples; the Seed of God giving us a second Nativity, and making us new Creatures born of God, conveying into our Souls Holiness, and into our Bodies immortality and life; as our former Nativity did Sin and Death; inwardly illuminating our understandings in the highest Mysteries of our Salvation, and confirming to the Soul all that truth,

which our Lord taught to the Ear; and communicating to the more perfect extraordinary Revelations, and secrets of God: from time to time, inspiring the will with new, and divine affections, and inflaming those more perfect with a more impetuous and impatient love of God; some elevated to Rapt, and Extasy, and to so perfect a Contemplation of, and Union with, the divine Majesty, as this life is capable of; and whilst it acting thus in us, a Paraclet also intereeding for us, with groans unexpressible, asking all things for us; and predirecting us in our affairs (many times contrary to humane reason) according to the Will of God: which Will as to the present, and future this Spirit also knows; and crying in our hearts *Abba Pater*: superabundantly comforting us in all secular Distresses; and animating, and sealing us to future everlasting Glories. O the high Nobility of a person once Regenerate! What Holiness may not a man confidently aspire-to, that is thus inhabited by God!

11. The *powerful*, and diligent, *assistances* of the good Angels; who, as being Fellow-Citizens, and Members under the same Prince, and Head *Heb.* 12. 22. –*Eph.* 1. 10. –*Col.* 1. 20. full of Charity attend especially on the necessities of the Saints: Daily carrying our Prayers, and joyfully presenting our good Endeavors, to the heavenly Majesty; and procuring, and ministring his Blessings to us, and *rejoycing over one Sinner that repenteth*; waging a continual war against Satan and his Angels in our defence; suggesting, we may presume, as assiduously good things to our mind, as Satan doth evil; and, since their Charity is no less than his Malice, as diligent to preserve, as he to destroy, us; and to entice to good, as he to tempt to evil. Lastly, their number in the spacious higher world infinitely great without expression (See *Heb.* 12. 22. *Matt.* 26. 53. *Dan.* 7. 10. *Rev.* 12. 4.) And all the several Titles of their divers Orders; as Thrones, Dominations,

tions, Vertues, Principalities, Powers, Arch-angels, Angels, (excepting the Cherubin, and Seraphin, the neareſt Attendants upon the heavenly Majeſty. *Eſay.* 6. 2. *Rev.* 4. 6. comp. *Ezech.* 1. 5, 26.) implying Government, or Service, (See *Dan.* 10, 13. 20, 21. *Eph.* 1. 21. –3. 10. –6. 12. *Col.* 1. 16. –2. 10. 15. *Rev.* 15. 7. *Matt.* 18. 10. –24. 31. *Luk.* 16. 22.) they always giving a relation, or account, of their Embaſſies, and Imployments, to their Superior *Poteſtates*, or to God: who, tho in himſelf Omnipotent yet is thus pleaſed, by many Subordinations of Agents, to govern the Univerſe, but eſpecially to provide all manner of Protection for his Servants in it. And, if for nothing elſe, yet what a ſad thing were it to be wicked, for this, that we ſhould thus contriſtate ſo many near, tho not ſeen Friends, and Patrons, labouring our Salvation in vain. For theſe ſee *Ezech.* 10, 11, 12. –6. 50. 2. *Pet.* 2. 11. comp 10. *Job.* 1. 6. *Dan.* 4. 13. 17. *Rev.* 8. 3. –4, 5. –5, 6. *Zech.* 4. 10. *Luk.* 1. 19. *Tobit* 12. 15. 1. *Kin.* 22. 19. *Pſal.* 84. 7.

12. *The Prayers, and Interceſſions* of the beatified Saints in Heaven for us here on Earth, ſecure of their own Salvation, ſtill ſolicitous for ours; and the many Benefits that are received thereby.

13. The *Good* growing better by *perſeverance* in well-doing from cuſtome, and a former habit; as the wicked, by continuing in ſin, grow daily worſe.

Digr. Of the great Power of Cuſtome.

14. That, as it is a very *dangerous condition*, if any, (after having begun in a more ſpecial manner to ſerve God, and after much well-doing) ſhall fall away, and abandon themſelves to ſin; ſo it is no *eaſy matter* for, nor often happens to, thoſe, who are once truly converted to God, after they have found ſuch a difference in their Satisfaction, and comfort in ſerving God, from what they had in ſerving the World; and after their taſt of earthly

pleaſures

pleasures is so much altered *(Rom. 6. 21.)* so to fall-away; but that falling they easily and quickly rise again; and are very unquiet, and discontented, whilst they live in their sin.

Digr. Of the great folly of not *undertaking* a strict, and holy life, out of fear of inability to persevere.

15. The great *retardements* he receives, who hath made some Progress in Holiness, and Mortification, for the committing any single act of any greater sin, from the fears he hath [1] Of loosing all his former pains, and holy endeavors of the Reformation of himself [*Ne perdat quod operatus est* 2. Jo. 8. *I have washed my feet, how shall I defile them? Cant.* 5. 3.] [2] Of the after-long griefs, and self-afflictions he knows he shall suffer for such an act. [3] Of his being, though pardoned, yet set so much backward in his love to God, and the love of God to him. [4] And of his being denied those great visitations, and consolations of the Holy Spirit.

16. The certain *addition of new and greater Graces* upon former well managed. *Habenti dabitur Matt.* 11, 12.

17. The *chiefest Graces* of God's Spirit ordinarily not meerly *gratuital*, but *rewards* of former service; and nothing given that is not first laboured for, except the ability to labour for them. The Grace little [in comparison] which is bestowed at the first; And this little again, from the unprofiting, withdrawn; *Non habenti auferetur, quod habet. Regnum cœlorum patitur vim, & violenti rapiunt.*

18. Our *Preparations* necessary for attaining Grace; and that it ordinarily worketh in us according to each man's capacity, and his former natural, and acquired, parts; neither, usually, changeth it in us all natural imperfections.

19. *The accesses, and recesses*, and the vicissitudes of the Influences, and Actings of the Holy Spirit in us, according to the more, or less, exercise of our Devotions; the several

ſeveral preparations, and elevations, of the heart towards God, and Divine things; and alſo according to the preſent needs of our imployments, ſufferings, *&c*; and that it is excited, and improved by our fervency, and care; and cooled by our neglect; grieved, affronted, quenched, by our reſiſtance. (See 1. *Cor.* 12. 31. –2. *Tim.* 1. 16. 1. *Tim.* 4. 12, 13, 14, 15. –2. *Tim.* 2. 1. *Apocal.* 3. 19. *Rom.* 12. 11. –2. *Cor.* 6. 1, 2. –8. 7. *Gal.* 5. 25. *Eph.* 5. 17, 18. *Col.* 3. 14, 15, 16. *Col.* 4, 5, 6. *Heb.* 12. 28. *Eph.* 4. 30. *Matt.* 25. 8. 1. *Theſ.* 5. 19. *Heb.* 10. 29. 1. *Cor.* 3. 17. Moſt of which Texts are Exhortations concerning husbanding, and improving the Graces received of God, and not reſiſting the Spirit. Therefore (not to incur ſuch hazard) the internal motions of this Spirit whether operating in the Underſtanding, or the Will, are to be very diligently attended-on, expected, hearkned to, eſpecially in time of Prayer: with much ſilencing of our own reaſon, and paſſions; and, among other things, its unity carefully to be preſerved in a bond of Peace with all our Fellow-members. *Eph.* 4. 3, 25. *Col.* 3. 14, 15. *Phil.* 1. 27.

20. God's *Spirit working* (leſs, or more) in all the Regenerate (*Gal.* 5. 17.): and all thoſe Acts, mentioned *Gal.* 5: 22, 23, its Fruits; And, therefore, we obliged to a reverent entertaining, and proſecuting, of all thoſe illuminations, and motions that ariſe in us, which we think tend to any good; (though many times the Spirit, to advance our co-operation, and reward in doing well upon leſs aſſurance, gives no evident teſtimony to its ſelf;) this pious reſentment of the Celeſtial Influence that we dayly receive, much encouraging us to go forward in Piety, and to return our thanks.

Digr. Of the well keeping, and preſerving, Graces given.

21. *Internal Conſolations* much more abounding, by external, and ſecular, avoided.

22. By

22. By more *holiness* a ready assent to more illuminations *(qui sequitur me, non ambulat in tenebris)*: and Christianity not so much a Science, but Experience *(sentitur, antequam discitur)*; nor do they (though much learned,) who serve not, truly know God, *(i.e.)* in his chiefest Excellencies, (He being so intelligible only by this Experience): but they do remain still in darkness, and *Wisdome* is justified only of her children.

23. By *practising and exercising* of things *better*, the speedy attainment to a perfect dis-affection, and contempt, of things *worse* and nothing worth. So, by purging our selves from those works which are opposite to the doctrine of true Faith, we procure a true Faith (see *Jo.* 3. 19, 20. –*Jo.* 5. 44.) *Quod nolumus, difficile credimus*: from working, believing; and from working, loving.

24. The great *vertue and efficacy* of the most excellent Grace of *Charity*, or *Love*; which, once possessed, doth the work and effect of all other Graces, by its own power; and cureth all Sins better than their proper remedies; whilst it seeks in all things punctually to observe, and conform-to, the Will of him, and in no small thing to displease him, with whom this ravished Soul is sick of Love. Whilst she careth *only for the things of the Lord, how she may please the Lord* 1 *Cor.* 7. 23. and languishing with a perpetual desire of two things; 1. *Prayer.* 2. *Mortifications*, and *Sufferings*; the last, the more to shew her love to God; the other, always in some manner to enjoy it. And this love of God also infers that of our Neighbour, in respect of the many near relations he hath to God, and besides the Precept of it. And this love of our Neighbour again, in its doing them no manner of ill, compendiously fulfills all the other laws of our Duty towards them; as is observed by the Apostle, *Rom.* 13. 9, 10. –1. *Cor.* 13. 4.

25. *The excellent degrees of Perfection*, that may be attained in this life; And that our future glorification cheifly consists

consists in a higher degree of *Sanctification*, and *Union* with God, and with Christ; And this also, then to be enjoyed in a higher degree by those who have acquired it here in a higher measure. *Hic esse incipimus, quod futuri sumus.*

26. *The holy Pattern of our Lord*, and of the *Saints*, that have gone before us, shewing the Evangelical *Precepts*, practicable; and inviting, and incouraging, our imitation. *Ecce Ecclesia plena gregibus* &c. St. *Aust. Confess.* 8. l. 11. c. Behold the Church full of Societies of good Examples. There are embraced within her arms so many children, Boys, and Girles, so much flourishing Youth, and all other Ages *&c. Tu non poteris, quod isti & istæ?* Art not thou able to do what those Youths and Maidens are?

27. The high *estimation* and value the good *works* of his Saints have with God. As being the acts, of his adopted Children; of his Son, whose Members they are; and, he in them, and they in him: Of his Holy Spirit, always to be acknowledged the principal Author of all these in them.

28. *The Progress of Piety*, to consist in an holy *emulation* and coveting, and pursuing, still higher spiritual Gifts (1. *Cor.* 12. 31. –14. 1.); in inventing, and beginning every day some new resolutions of holiness; thinking no Sanctity, already acquired, worthy to gain eternal life *(Not as though I had attained, or were already perfect, but I pursue* &c. said the great Apostle *Phil* 3. 12, 13, 14. *Matt.* 11, 12.): And, that it is not want of *Grace*, but of our *indeavour*, and using at first some force upon our selves (according to which the Spirit is encreased) that hinders us from being Saints, *(the violent take heaven by force.) Et il Paradiso non è fatto Per i Poltroni.*

29. The chief *advance* of our spiritual Estate, to be *assi-*

duity of Prayer; with the neglect of which, those, who attempt Holiness, seem only to indeavour to serve God with more pains, and trouble; and to deprive themselves in their work of all content and solace; and besides, of those strong inclinations to the attempting still something more excellent, which the very exercise of Prayer is not only a Means to procure, but (by exciting in us the love of God) an Instrument to effect.

30. The *just aggravations* of our continuance in Sin, when we are by the former considerations left without any Plea of inability to Vertue, and Piety.

Digr. 1. Of the hainousness, and danger of returning to Sin, or looking back towards forsaken pleasures, after having escaped their former pollutions (2. *Pet.* 2. 21.) and tasted the heavenly Gift (*Heb.* 6. 4.)

Digr. 2. Of the great Peril, and also Ingratitude, of neglecting or resisting the Motions of the Holy Spirit in us, or incurring those Sins, whereby it is offended, and grieved; and, of the desolate condition of such, as are once thus forsaken.

COUNSELS

Part II.

COUNSELS.

CConcerning theſe *Counſels*, by way of *Introduction*, Conſider; That you are obliged to the obſervance of all God's Precepts, and Commands; and that, as the Reward is very high, *eternal life*; ſo theſe Precepts are very pure, and contrary to carnal, and ſecular, Luſts. Now, many *Counſels* there are, delivered by our Lord, by his Apoſtles, by the Saints of following times, in the obſervance of which *Counſels* (though recommended only, not enjoined to any) the Precepts are much more eaſily kept, becauſe ſuch *Counſels*, practiſed, put us out of the occaſions, and temptations, of ſinning; but without theſe *Counſels* much more difficultly the *Precepts* obſerved. Becauſe ſuch perſons, retaining ſtill the temptations, engage themſelves as it were upon a perpetual Fight, that they may not fall into the Sin; in which as the Victory is very honorable, ſo the Battle is very hazardous (for their Enemies, being thus allowed all the advantages, and preparations, they can make againſt them, without receiving any diſturbance therein, are hereby very much ſtrengthned): and Experience ſhews, that the moſt of ſuch Combatants loſe the day; and little Apology they can make for themſelves, ſince they chooſe to work out their Salvation rather with ſuch pain, and uncertainty, when they are ſhewed a way to do it with much eaſe, and ſecurity. A difficulty indeed there is alſo in the *Counſel*, but it is only at the firſt, namely reſolutely to accept, and embrace it; the practice of *which* Cuſtome §. 11.

afterwards renders most easy: but the difficulty of avoiding Sin, where the *Counsels* are neglected, and all temptations, and occasions indulged, is perpetual, and never at an end.

§. 12. Again; there being a certain Latitude in all Christian *Vertues*, and *Duties*, (amongst which also I number our *repentance*, and *humiliations* for Sin), in which you may go so high, as that the degree, wherein you perform it, as to the quantity, frequency, *&c.* is indeed, for encouraging our best endeavors, by the Divine wisdome allowed, commended, or (if you will) required upon the title of perfection, and lastly highly rewarded; but, out of his mercy to our weakness, is not strictly commanded upon the forfeiture of our being any longer good, or vertuous; nor the omission of them punished. So, on the other side, you may go so low, as that the degree, wherein you perform it, as to the quantity, frequency, *&c.* is the most inferior, that the Vertue, to exist at all, can admit; and further than which if you descend you fall short of it, and break the Precept concerning it, and commit a Sin. Again; The bounds of this lowest degree, less than which transgresseth the Precept, being also very uncertain, so that it is hard to say thus much done, if no more, is sufficient, as it may be certainly concluded of the higher degrees, that the more the better; I say from these Considerations, a wise man would rather have something over, than something wanting; something of what is *in Consilio* only, than fall short of what is *in Præcepto*; and not to divide a hair in his obedience, and choose to walk still upon the brink of Sining. And this especially; When as the most of men, upon what confidence I know not, but *de facto* so it is, fall short of Salvation; See before §. 5. n. 3. And again; Whenas we shall not lose a *mite* of the over-measure we make for attaining heaven, which

which ſhall not have its peculiar *reward* (*Eccl.* 11.23. Say not, *what profit is there of my ſervice, and what good thing ſhall I have hereafter*): When as all the Conteſt is, whether we ſhould love God ſo much more, who ſo without all meaſure loveth us; or how far, ſinleſs, we may love the world, [i.e. *God's Enemy*]. When, at leaſt as to one main matter, *Repentance*, and *Humiliations* for Sin, perhaps our paſt offences have been ſo high, as they alſo require an exceſſive proportion of *Penitences*, and ſelf-revenges: Laſtly; When as the Saints, that have gone before us, have walked in all theſe *Counſels*, and thought this perhaps little enough to preſerve Innocence, and gain Heaven: Nay, When as our Lord took this way, without any need, on purpoſe to recommend to us his own Example. Go on then; If you keep the Precept and ſtand firm, all is well; but if you fall and miſcarry, know that, becauſe you have deſpiſed her *Counſels*, Wiſdome will *laugh* at your Calamity; And, That, if you ſtand and all be well to you, keeping the *Precept*, yet to thoſe, who keep the *Counſel* too, all ſhall be better. For the higher degrees of the Precepts, or of thoſe vertues that are *in Precepto* (as for Example, the higher degrees of *temperance*) are *Counſels*: which, though, not obſerved they bring no guilt; yet, practiſed, they are highlier rewarded. And, beſides this, the obſervance of the Counſels in one vertue very much conduceth to the performance of the neceſſary Precept in another (as the higher degrees of temperance, to the obſervance of neceſſary Chaſtity:) And hence, upon a double account, are Counſels recommended to your Chriſtian Practice; both, as diſpoſing you more eaſily to keep the Precepts, and as in *themſelves* rewardable beyond them; and, as to both theſe, may advance your Perfection.

The *Practice* of a *holy*, and *ſpiritual* Life chiefly conſiſts in theſe four. §. 131.

1. *Hum-*

1. *Humbling, and judging, and taking revenge on,* our selves for our sins *past.*

2. *Using all means* for *subduing* and *preventing* sins for the *future.*

3. Diligently *practising* all Christian *Duties*; or doing good.

4. Willingly *undergoing all afflictions* for Christ's, and our Duty's sake; or Suffering evil.

Counsels. *Counsels,* for the more *facilitating, and advancing,* the performance, of these *Duties*; and especially, of the *two* first.

§. 14. 1. *In forbearing many things not prohibited.* 1. *Forbearing the practice or use* of many things *permitted* and lawful, and the doing or using of which is no sin: because, (considering humane nature corrupt) they are very frequent temptations to sin; and, though lawful, seldome lawfully used; where *know,* that forbearance, and abstinence, from them is far more easy than moderation in them; and constant forbearance, than that which is sometimes intermitted. *Estava todo el danno en no quitar de raiz las occasiones.* S. *Teresa*'s life 6. chap.

2. *And practising many things not commanded.* 2. *Practising* many things *not commanded (i. e.* under guilt of sin): because they are very expedient helps for the prevention of sin; Or also, advantages for the better exercise of Christian vertues, and the more patient endurance of usual afflictions.

3. Being always of the two *more careful to avoid* the temptations to evil, than (in a hazardous passage through them) zealous perchance to do some good; because innocence is far more acceptable than a good work without it: Neither may we venture someway to offend God, that we may (some otherways) please him.

These *Counsels* recommended to *Practice,* especially, in these *Particulars* following. 1. *In the matter of Riches and Wealth.* 1. *Not*

§. 15. *In the Particulars.* 1. *Of Riches and Wealth.*

1. *Not seeking after,* or also freely *parting* with, *wealth* and riches; [by riches I mean whatever exceeds St. *Paul's* sufficiency or competency, or enough to satisfy *just necessities* 1. *Tim.* 6. 6, 8.]; Well weighing, and often meditating on these, and such like Texts. 1. *Tim.* 6. 9, 10. *Matt.* 19. 23, 24. –13. 22. *Luk.* 12. 20. *Prov.* 1. 32. Again these: *Luk.* 6. 24, 25. –16. 25. *Rev.* 18. 7. *Psal.* 17. 14. Again these: *Matt.* 19. 21. *Luk.* 12. 33. *Act* 2. 44, 45. *Luk.* 19. 8. 19. *Luk.* 16. 9. 1. *Tim.* 6. 19. Which *Texts* after you have well considered, I suppose you will not so much wonder at this *Advice,* as at the Christian's common contrary *Practice.* I said; *parting with them*; which at once cures, all Trust in, Cares for, (*Quæ possident homines, studeant augere,*) Temptations of, them; and removes by reason of these all those difficulties, and only to God possibilities, of a *rich* man's being saved (mentioned by Christ, *Matt.* 19. 23, 24.) Especially, if you suspect your self inclined to Avarice, *giving plentifully,* and often; for, as some Vices are best overcome by flying (as Carnal lusts); so others, by resisting and fighting them (amongst which is Covetousness).

2. *Practising,* at least sometimes, the *inconveniencies,* and sufferings of *Poverty;* to try by the tolerableness of these the unnecessariness of *Wealth;* The Philosopher's Advice. *Seneca Epist.* 18. 20.

3. Putting some *bounds* to unsatiable desires, (due respect being had to a competency,) by making a firm resolution, after you have attained such a moderate proportion of Wealth for your self, or for the Portions of your Children, or other Relations, for whom you are obliged to provide, (unless you may judge your present Estate sufficient) to dedicate all future gain, or increase, to pious and charitable Uses. Or, alotting to God and his Poor constantly such a set Portion, a fifth, or tenth, or some other part out of your Revenue and Gains to be unviolably

violably observed, and laid by for their service.

Recommendation of Poverty, or a Competency only.

4. *Chusing*, or, it already possessed, *continuing*, as the most happy, the *State* of Poverty, or competency and having only what is necessary; which voids all the temptations, and dangers of *Wealth*, and is the most proper Nurse, and Guardian, of many excellent Vertues, and Graces of the Holy Spirit: [*Parens quædam Generatioque vertutum* (saith St. *Ambrose*) and therefore put the first amongst the Beatitudes]. Parent of *humility* (the poor in fortunes being more commonly poor in Spirits.) Of *Evangelical obedience*, and *devotion*, *dependance* on God, and consequently *Prayer*; Of *tranquility*, and *contentedness*, cares always accompanying the possession of that which every one strives for (*si vis vacare animo, aut pauper sis oportet, aut pauperi similis*, Seneca): Of *Sobriety*, as it were necessitated, in all the several kinds of it; and consequently of better *health*, and *temper* of Body, and *moderation* of *passions*: Of *diligence* in some imployment, *meekness*, *gentleness*, *patience*, the putting up, and not *revenging* injuries, and not *gainsaying*, qualities more suitable to inferiors; which *State* is always the most fitly prepared for divine favours, both by the vertuous endowments of the Soul, and also meaness of our condition: God most magnifying himself in the lowest; both, least *flesh* should glory before him; and, that his power may be the more seen in our weakness. [For which see and meditate on these Texts; 1. *Cor.* 1. 26, 27, 28. 2. *Cor.* 12. 9, 10. *Jam.* 4. 6. *Matt.* 11. 5. *Luk.* 14. 21. comp. 18, 19. *Jam.* 2. 5. *Luk.* 6. 20, 21, 22. –16. 25.] But above all, this condition is the more amiable, as being the chosen secular condition of our Lord Christ, and of his holy Apostles. See *Matt.* 8. 20. *Zech.* 9. 9. *Matt.* 10 9. 1. *Cor.* 4. 9. &c. 2. *Corin.* 6. 4. &c. –12. 10. &c. *Jer.* 35. 7. comp. 18, 19. ver.

1. *Not*

1. *Not ſeeking Honor, Preferments,* or publick Offices, (you having a competency, and a preſent lawful imployment; things of which few are deſtitute:) whether *this* proceeds from other Ambitions, or, as you think, from *that* of doing more good thereby. *Not ſeeking them;* Becauſe of a greater charge, and duty, always accompanying them, for which you muſt be accountable; Becauſe of the multiplied cares thereof, leaving you leſs vacancy for attendance on *Prayer,* and Celeſtial things; which vacancy you ought, by all means you can, to preſerve for the doing your chiefeſt buſineſs, that of the next World: for, it may well be applied to this ſecular engagement, what the Apoſtle adviſeth concerning another, 1. *Cor.* 7. 33. *Qui ſine uxore eſt* [read it, *ſine officio*] *ſolicitus eſt quæ Domini ſunt, quomodo placeat Deo: qui autem cum uxore, ſolicitus eſt quæ ſunt mundi, quomodo placeat uxori; & diviſus eſt.* And ver. 35. *Hoc ad utilitatem veſtram dico, quod facultatem præbeat ſine impedimento Dominum obſecrandi.* (The Apoſtles frequently adviſing us to whatever may further, diſſwading from whatever may hinder, *Prayer,* the chief buſineſs in this life: See this ch. v. 5. —1. *Pet.* 3. 7. *Matt.* 5. 23, 24. —1. *Tim.* 2. 8. *Jam.* 1. 6.) And ver. 32. *Volo autem vos ſine ſolicitudine eſſe.* Again; Becauſe of the many Temptations, and great Sins, to which ſecular Greatneſs and State, joined with Wealth, and Applauſe (its two ordinary Hand-maids) expoſeth you. Concerning which Temptations, and Sins, the former Counſels and Texts, being as applicable to an honourable, and a low condition, as before, to a rich, and a poor, need not here be repeated. Laſtly, Becauſe of the many changes, to which ſecular Greatneſs is liable; and from which though no condition whatever in this world is freed, yet, much the more ſtedfaſt, and fixt, and always equal, are the loweſt. As for the invitement to all theſe hazards, *the doing more good,* conſider; that it is

§. 10 1. 2. *Of Honor, Preferment.*

also mostwhat a temptation, proceeding from too much self-love, and self-esteem; that, if indeed you be not so worthy, and fit for the right discharge of such Office, as some others, your procuring it doth, for so much, hinder, and diminish the publick Good. Again, being exposed to so many more Temptations by it, your Humility ought to fear, that the Sins you shall commit are likely to o're count the Good you may perform; and that, in this case, you ought to prefer your own Innocence before your neighbour's Benefit; and the not offending God by Sin, before your pleasing him with some good Work; he requiring Purity before Charity, and Obedience before Sacrifice.

2. *Refusing* also such *Honors*, and *Preferments*, when offered (preserving due obedience to those who may command you;) because there are *persons enow*, fitter than your self (as you ought to think) to possess them.

3. *Prescinding at once all ambitious desires*, and designs, and the many vices that attend them, (after a due respect had to the sufficiency of your present condition) by passing a firm Resolution never to solicite for, or accept, when freely offered (unless constrained to it by authority, not to be opposed) any higher place, or preferment, in this world; men much more freely, and devoutly attending to their spiritual Progress, when they have concluded their secular.

Recommendation of Humiliations and of a low Condition.

4. Diligently *practising* frequent Humiliations of your self to mean persons, and services, below your condition (See *Rom.* 12. 10, 16. *Jam.* 1. 10.) considering the many Vertues, and Graces in us that receive great growth thereby, and rise still higher, as our Humility can descend still lower; and this is the proper effect of such Humiliations: considering also the Tranquility, and Peace enjoyed by it, whilst we seek that, wherein we have no Competitor; but wherein all are ready rather to further our design.

design. But especially imitating the Pattern of our great Lord in this Practice *Matt.* 20. 28. And *Jo.* 13. 4. &c. where he professeth he did it for a Pattern *ver.* 14, 15. And obeying his Lessons *Luk.* 14. 10. –9. 46. *Matt.* 18. 2. –23. 12. *Mar.* 9. 35, 36. where he directs the Guest to take the *lowest place*, that so he might be called *higher*; and by an humble Child brought in amongst them, teacheth his ambitious Disciples, that the true way to be *greatest* was to be *least*; and, *first*, was to be *last*. *Greatest*: for the present; *i. e.* in Vertue, and, in the esteem of God, and his good Angels, even whilst he is *last* in Place and mens esteem. But *greatest* too, for the future; this being, in the rule of God's Oeconomy, the only posture for Preferment, he depressing the *high*, and exalting the *low*: and so such a State, if it were only out of ambition, to be chosen, which God, and Men love to advance.

1. And as for *Honors*, *Preferments*, and *Offices*; so, for *Reputation*, and a Name (which we may seek also, even in the not-seeking the other): Keeping ever a strict watch of not being tainted, at least, with this most subtle Evil; never suffering the *praise* of men to be a motive to you of undertaking any Action. *The praise of men*, a thing so little worth; which is but of a few of them only; in some Corner only of this lower world: most of these too of little judgment; and this perhaps mis-informed, or partial (as is the *praise* of friends); or dissembling, and praising only from the lips outward, when the heart despiseth and very mutable, commending to Day, condemning to Morrow: (See how it went with our Lord himself, *Benedictus qui venit* on Palm-Sunday, and *Crucifige, Crucifige*, within five days after;) the most being of a perverted judgment, and commending things no way praise-worthy, and so this drawing aside the ambitious thereof from doing what his conscience would tell him is most fit, to what is most applauded; (the occasion of §. 16. 2. *And Reputation.*

the Pharisees great miscarriage in their actions. *Jo.*12.43. 5. 44. And see *Jo.* 5. 41.) Lastly, all in a short time swept away from the earth, the *praiser*, and *praised*; and both *forgotten*, and unknown to Posterity. This *praise* of men therefore always rejected, let your only motive be the Praise you shall have with God (2. *Cor.* 10. 18. *Rom.* 2. 29. –1. *Cor.* 4. 7.), and with his Holy Angels, infinitely more numerous; persons more honourable; of a constant being; and, in the next world, our near Acquaintance, and Associates never lost; but to *whom*, now also, we are a *spectacle*, as well as to men (1. *Cor.* 4. 9. –1. *Tim.* 5. 21.): and our present Actions discoursed of in the *Court* of heaven; and laid up in their Memories (*Job.* 1. 8. *Zechar.* 1. 12, 13. –3. 2.): Who *see*, and *rejoice* for any good done to us (*Luk.* 2. 14.), or done by us (*Luk.* 15. 7.) and this our Reputation with them declared by our Lord to be worth the valuing: See *Luk.* 12. 8. 9. *Rev.* 3. 5. –14. 10. *Matt.* 25. 31. *Eccl.* 6. 5. 1. *Tim.* 3. 16. Who considers much, and often, that all his *Virtues* are seen, and registred in the Court of heaven, will little care to be applauded, or known in the Village of this world: or rather in but one Cottage of it. *Mihi pro minimo est, ut judicer ab humana die.* 1. *Cor.* 4. 3. Nay, *Si hominibus* [*i. e. mundi*] *placeo, Christi servus non sum* *Gal.* 1. 10. This then, often meditated on, will animate you to worthy performances with much secrecy (knowing that God and his Angels see you); and thus, you shall seldome do amiss; for, according to the *praise* we look after, God's, or Men's, either not the same Actions will be done by us, or not after the same manner.

2. Upon some *Good* done by you, suddainly diverting any thought of receiving *praise* from men for it; least such a thought, if long dwelt on, stain the Purity of your *good Deeds*; and this *Praise* be your empty reward thereof; and you lose your reward with God. (consider *Matt.* 6. 2. 5.

6. 2. 5. 16. *Faciunt ut honorificentur ab hominibus: Amen, dico vobis, receperunt mercedem ſuam* (*Luk.* 14. 12.) Hindring it alſo, as not indeed due to you, but to God; and only, by their error it is, if by men given to you; and, if your *good works* are to be ſeen of men (*Matt.* 5. 16.), yet it is, that they may *glorify*, not you on earth but, *your Father in Heaven.* Again: what Praiſe is brought to you againſt your *Will*, immediately tranſmitting it entire to God with a *–Non nobis Domine, ſed nomini tuo.* For it is certain, what you do any way Good, all the good thereof is not from *You*, but from *God*; and ſo the *praiſe* thereof to be transferred, without your retaining it at all, to the right owner: the reſt that is yours are only the infirmities and defects joined with it; and for theſe you ought to *bluſh*; and not deſire *praiſe*, but *pardon* of God, the only Author of all Good, and very free and communicative of it, yet, in return of *Praiſe* for it, ſtands much upon his Right; and uſually ſuffers his Rivals, that rob him of it, afterward to fall ſhamefully. (See *Act.* 12. 23.)

3. Silently *ſuffering* cauſeleſs Infamy; and meekly *accepting*, and *offering* it to God, as a deſerved puniſhment for other faults; eſpecially *practiſing* thus, where *Malice* ſeems unſatisfiable; and more contention only likely to ariſe from a defence; and where a juſt vindication bears ſhew of too much ſelf-eſteem: Conſidering, our *Lord's behaviour*, to the admiration of the Judge, at his *Arraignment* for *Seditions*, *Treaſon*, *Blaſphemy*. *Matt.* 26. 63. –27. 12. 14. *Who* (ſaith St. *Peter*, 1. *Pet.* 2. 23.) *when he was reviled, reviled not again; when he ſuffered, threatned not; but committed himſelf to him that judgeth righteouſly:* And the Apoſtles (1. *Cor.* 4. 12.) *Being defamed we intreat; being reviled we bleſs; being perſecuted we ſuffer it*; knowing, that God ſooner undertakes, for thoſe, the Juſtification of their Innocence, who, for Peace-ſake, and out

of

of much humility, leave it wholly to him; and in his good time performs it much more convincingly than themselves could.

Recommendation of Self Contempt.

4. Chearfully *entertaining* any *Contempt*: Which is a breeder of *Humility*, in the same manner, as *Honor* is of *Pride*. And which *contempt* of secular Reputation, and also of secular Contempt, out of an affection to things *divine* (that are usually much disparaged by the world) keeps men steddy in *Goodness*; and cutts off most of the Sins of Discourse; (much of which Discourse is directed to vain Glory, and Applause, (to be attained only in bad things, from corrupt judgments); or, is spent in *justifying* our selves against Contradictors; all which our love of *Contempt* avoids;) as also it cutts off all *discord*, *hate*, and *envy* arising from emulation for Precedency and Honor; when, every one striving to be uppermost, and quarrelling with those that obstruct it, he, that can be content to be below, is always at rest, and enjoys himself. Joyfully also *entertaining* the being *evil-entreated*, and *evil-spoken of*, so it be not for *evil*; which, causlesly, and patiently received, with perseverance in that goodness, for which you so suffer, hath an exceeding reward *hereafter*, for a small loss sustained *here*. In such a case *happy are yee* (saith St. *Peter*, 1. *Pet.* 4. 13.): *Count it all joy* (saith St. *James*) *Jam.* 1. 2. *Jubilate & exultate* (saith our Lord) *Luk.*6.23. Nor may any think themselves to stand obliged from that Text, 1. *Thes.* 5.22. *To avoid all appearance of evil*, when to any Person good things appear evil; Or obliged from that Text, *Col.*4.8. *To do whatsoever things are of good report*, when the report of *good* is not such as it ought; nor things of *good report* such things, as are *good*. But we are to avoid *all appearance of evil*; when the things appearing *evil* are such as we may forbear; *i.e.* are among things indifferent: and we are to do all things of *good report*; *i.e.* good report among the *good*.

1. For-

1. Forbearing *sensual*, though *lawful* Pleasures. §.17. n.1.

2. Avoiding at the *first*, as much as may be, any *knowledge*, and *experience* of, or *skill* in, them; for, by this is cutt off the *longing* after them. 3. *Of lawful sensual Pleasures.*

Digr. How hardly such Pleasures can consist with Piety.

3. Especially, chusing rather, if you can live continently, *a single life*, than Marriage. To which the more to excite and encourage you,

1. Consider: The *greater dignity* of *this*, than of a *conjugal*, life: For as *Uncleanness* is more especially opposite to *Holiness*, than other *vices* (See *Rom.* 6. 19. *Thes.* 4. 7. *Eph.* 5. 3.) and hath a natural shame and guilt upon it, which makes it seek privacy beyond any other *Sin* whatever, (See the shame of our first Parents upon the first appearance of *Concupiscence Gen.* 2. 25. comp. *Gen.* 3. 10.) And as there is a *Purity* and *Holiness* of the *Body* as well as of the *Soul* (See 2. *Cor.* 7. 1. -1. *Thes.* 4. 4. *Jud.* 23. comp. 8. And 2. *Pet.* 2. 10. 14.) opposite to this *Fornication*, and *Uncleanness*; and enjoined to be observed in reference to Christ; he being now the *Husband* of the Body and *it* his *Spouse* (See 1. *Cor.* 6. 20. compared with 13. 18. *&c.*) So there seems to be a *greater degree* of this Purity of the Body, opposite to Matrimony: See 1. *Cor.* 7. 34. and *Rev.* 14. 4. where *defilement with women* is opposed to *Virginity*, as another *defilement with Harlots* is opposed to *Matrimony Heb.* 13. 14. *The marriage bed is undefiled*, that is, with Sin; (for this was appointed, as for a means of propagation to *Adam* innocent, so for a remedy against Fornication 1. *Cor.* 7. 2. to man fallen, and troubled with Concupiscence): But the *Virgins bed*, it seems, is more *undefiled*, more *Angel-like*, in respect of corporeal *Purity*: [*undefiled*] being opposed to an *imperfection* of Chastity Virginal; as well as to the *sin* of Lust; to the *act* of Concupiscence, as well as to prohibited *Copulations*; §.17. n.2.

lations; And therefore (hereafter) *not to marry, nor be given in marriage, but to be like the Angels of God*, is reckoned as a thing more honorable for the Body (*Luk.*20.35.) And *Concupiſcence*, one *cauſe* now of *Marriage*, and, which, could it be remedied, the Apoſtle would not adviſe ſo many to *Marriage*, was not known by *Adam* when perfect; and was a thing, when appearing upon his fall, which he was aſhamed of; and ſought to hide, as his Poſterity ever ſince do, thoſe *acts* even of the lawful bed. To a higher degree (then) of this primogeneal virginal Purity of the Body I ſuppoſe that expreſſion relates 1. *Cor.* 7. 34. *The Virgin careth* &c; that ſhe may be *holy* both in *Body*, and in Spirit.

And for this reaſon it ſeems to be, that we find *abſtinence* from the acts of (if I may ſo call it) lawful Luſt adviſed (for the better performance of holy Duties, or, in times of Humiliation *&c.*) even to thoſe, who are in the *State* of Marriage; (as doubtleſs conjugal Chaſtity alſo hath many *degrees* in it, and in ſome men is far more *pure* than in others; and the *permiſſions* of Matrimonial Priviledges are very eaſily tranſgreſſed). See *Exod.* 19. 15. before the deſcent of the Lord upon Mount *Sinai*, the people commanded *three days ſanctification, and not coming at their wives.* 1. *Sam.* 21.4. *Women kept from the young men for about three days, and the veſſels of the young men holy* [*i.e.* from their wives]. See *Zechar.* 7. 3. in times of more earneſt Addreſſes to God, this *ſeparation* from Carnality continued. Neither is this only *Old-Teſtament-Ceremonial-Holineſs*: But ſee, 1. *Cor.* 7. 5. a place parallel to theſe: *Defraud ye not one another except it be with conſent for a time, that yau may give your ſelves to Faſting and Prayer*; where it may be noted, that as *Faſting* hath no good correſpondence with the *acts* of the *conjugal bed* (*ſine Cerere* &c.); ſo theſe *acts* alſo are as prejudicial to *Faſting*, and its Companions. And, ſuitable to theſe Scriptures were

were the *Decrees* of the ancient Church: *Diebus orationis, & jejuniorum, & preparationis ad Euchariſtiam, a conjuge abſtinendum.* And this, becauſe *carnal pleaſures* are ſome way or other always enemies to *Spiritual Exerciſes*: either proceeding to *exceſs*, and ſo rendring us faulty; or too much either *heightning*, or alſo *debilitating* our temper, and ſo making us undiſpoſed; or *dividing* and *diverting* ſome portion of that *love*, and of thoſe *intentions*, to things inferior, which are always all incomparably beſt ſpent upon, and conſecrated to, God, the ſupreme Good.

Again we find, that after *one* Marriage the abſtaining from a *ſecond* is both commended (ſee *Luk.* 2. 36.) and to ſome perſons, *to wit*, thoſe entertained in the pious, or holy ſervices of God, or of the Church, enjoined. As appears in the *Widows* of the Church (1. *Tim.* 5. 9.) of whom it is there required; That ſuch Widow *have been the wife of one man:* Which words being capable of ſeveral ſenſes; either, that ſhe have not had two husbands *at once*; or not two *ſucceſſively*: again, not two ſucceſſively, either by a *Divorce* from the former; or upon the *Death* of the former; Seeing that no Woman might have two Husbands at one time, nor any Woman at all was allowed remarrying upon Divorce (See 1. *Cor.* 7. 11.) It follows, that the Apoſtles *Widow* muſt be underſtood to be ſuch, as had not had a ſecond Husband after the firſt dead. For this Injunction ſeems to have ſomething ſingular in it, the ſame caution being given no where to any, but only to Church-Officers, and Servants. And the Apoſtle ſeems here rather to require ſomething of extraordinary example and goodneſs above others, in ſuch as were thus to be devoted to the Churches Service, and maintained by her *Charity*, than only to caution that they ſhould not be of the moſt wicked among Chriſtians. Which is further confirmed by St. *Paul*'s diſpleaſure a-

againſt thoſe Church Widows that re-married (ver. 11.) And if this Interpretation be admitted for the *Widows*, ſo ought it to be, upon the like expreſſion [*a Husband of one Wife*] for the *Biſhops* of the Church. 1. *Tim.* 3. 2. And, for the *Deacons*. 1. *Tim.* 3. 12.

2. Conſider the *great advantages*, ſpiritual and ſecular, of a *ſingle life*, and forbearance of Marriage to thoſe who can live continently, for *Prayer*, and *Faſting*, and all other ſervice of God *without diſtraction*: and ſo, for *gaining* the Kingdome of Heaven (*Matt.* 19. 12.) For *works of Charity* to our Neighbour; For *avoiding* Covetouſneſs, worldly *Cares*, and *Impediments*; and this in all, not only in afflicted, times: For *enjoying* our Liberty (1. *Cor.* 7. 4.) which when we can have it, we are rather to uſe it, 1. *Cor.* 7. 21. See for theſe 1. *Cor.* 7. Ver. 5. *That you may give your ſelves to Faſting and Prayer*, verſ. 28. *Such* [the married] *ſhall have trouble in the fleſh: I ſpare you*, verſ. 35. *I would have you without carefulneſs. He, that is unmarried careth for the things of the Lord how he may pleaſe the Lord: But he that is married careth for the things of the World, how he may pleaſe his Wife* [and is divided, as the Vulgar hath it]. *The Virgin careth for the things of the Lord, that ſhe may be Holy both in Body and Spirit: but She that is married careth for the things of the World, how ſhe may pleaſe her Huſband:* Verſ. 35. *This I ſpeak for your own profit, That you may attend upon the Lord without diſtraction.* Verſ. 38. *Who giveth her not in Marriage doth better:* See *Matt.* 19. 12. *There be, who have made themſelves Eunuches for the Kingdome of Heaven's ſake. He, who is able to receive it, let him receive it.* See *Luk.* 14. 20. —1. *Tim.* 5. 4, 5, 6. 11. 12.

3. Conſider its *higher reward* in the next life. For tho *Celibacy*, as it occaſions other fruits of Righteouſneſs, hath no preeminence before this in *Wedlock*, if a married condition alſo produceth the ſame; Yet, as in it ſelf it is a ſtronger reſiſtance of the *luſtings* of the Fleſh, and a greater

greater ſubduer of that natural *Concupiſcence*, which all have leſs or more; whoſe importunities it heroically repelleth, whilſt the *married* only lawfully ſatisfies them: thus it ſeems worthy of, and ſo to have promiſed to it, an higher Reward, and Crown, in the world to come, and is one of the moſt eminent of all the *Vertues*, as not moderating, but ſubduing, the moſt violent of Paſſions. And thoſe, who grant in the Kingdome of Heaven ſeveral degrees of Glory, proportioned to thoſe here of Sanctity, muſt give the higheſt to *Virgins*; becauſe, if ſuppoſed only equal with the reſt in all other Graces, they are granted in one to be Superior.

4. Conſider (I ſay not the *actual poſſeſſion* always, but) the *attainableneſs* of this Grace of *Continency* by all uſing the means, *i, e.* much *Prayer* and *Meditation*, *Temperance*, *conſtant Buſineſs*, *remoteneſs from Temptations*, &c. —*Proijce te in Illum*, [Deum] *non ſe ſubtrahet*, *ut cadas*, ſaid St. *Auſt.* to himſelf about leaving his Incontinency. *Confeſ.* 8. *l.* 11. *c.* Where by the *Grace* of *Continency*, I mean not a power of being freed from all *Concupiſcence*, and from the firſt motions of *Luſt* (for ſo none at all have this power); but for a power to ſuppreſs theſe firſt *motions*, and quench theſe leſſer ſparks before they break out into a flame; *i. e.* either into [1] *Fornication*: therefore, 1. *Cor.* 7. ver. 2. *Marriage* is oppoſed to *Fornication*, as it is, Ver. 9. to *burning*; or into [2] *Uncleanneſs* [which Uncleanneſs diſtinct from Fornication is no ſmall Guilt, but every where marcheth along with it as its fellow in the Catalogue of thoſe *Sins* that exclude us from Heaven (ſee *Gal.* 5. 19. *Eph.* 5. 3. *Col.* 3. 5. —2. *Cor.* 12 21. Some kinds of this *Uncleanneſs* being advanced above any other Sin, except that *in Spiritum Sanctum*. See 2. *Pet.* 2. 10. *Rom.* 1. 24. *Eph.* 4. 18, 19. *Rev.* 22. 15.] Or thirdly into *moroſe delectation* fomenting firſt, and heating our ſelves by it, before we put it out (ſee 1. *Cor.* 7. 9. ver. expounded by the

ſeeond) : In reſpect of which *Virginal Continency* in ſeveral perſons is leſs or more pure. This Power, I ſay, ſeems attainable by all uſing the means. From 1. *Tim* 5. 11, 12 : Where the Apoſtle could not juſtly have blamed the *Widows*, when ſome of them *young*, for re-marrying, whoſe Marriage he ſaith was out of *wantonneſs*; and that they had *damnation* for having caſt off their *firſt* faith, and promiſe (*i. e.* of living ſingle, and attending wholly to thoſe charitable duties *&c*,) which they had made to *Chriſt* and the *Church*. But, if God had not given them the power of obſerving their *Vow*, the Apoſtle ſhould have allowed their re-marrying, and blamed their vowing; who ordered alſo for the future, that ſuch *young women* ſhould no more be admitted to ſuch *Vows*, or *Duties* for publick ſervice of the Church; not becauſe they could not, but ordinarily would not, abſtain: From *Matt.* 19. 12 ; where our Lord would not have recommended the like reſolution, and attempt in thoſe, who, he ſaith, made themſelves *Eunuches for the Kingdome of Heaven*, if he would not alſo be aſſiſtant to them with his *Grace*, as he approved their purpoſe and deſign; to which alſo they were allured by his *Encomiums* of that happier condition : Nor would he have, and that in general, commended thoſe, who leave the Pleaſures of Marriage for the Kingdome of God's ſake, that is, for the better ſerving God in any way (See 1. *Cor.* 7. 34, 35.) Or thoſe, who have left their wives, (*i. e.* by mutual conſent) 1. *Cor.* 7. 4, 5. From 1. *Cor.* 7. 37 ; where the Apoſtle placeth the exerciſe of *Continency* in a ſtedfaſt purpoſe, and maſtering ſo far their own *Will*. Again, From the Churches perpetual practice of Vows in this matter of *Continency* for either Sex, that undertakes a *Monaſtick life* ; and from the ancient Churches both Oriental and Occidental their *prohibiting*, tho not, that no married Perſon might be admitted to *Sacred Orders*, or, that every one, upon theſe

received,

received, muſt ſeparate from his Wife; yet, *that none, when ſingle at his entring into Holy Orders* (I mean of Prieſthood) *might afterwards marry.* Which ſhews the perſwaſion of Antiquity to be, either that *Continency was denied to none uſing the means* &c; or elſe, that it being a ſpecial *Gift* only to ſome, every one before his taking of *Orders*, or making a *Vow*, might certainly know not only whether he had the *Gift* for the preſent; but, whether he might alſo perſevere therein to his Death (for as much as concerned the *Grace* of God, the Doner thereof, its enabling him). But here it is unintelligible, how ſuch *aſſurance* can ariſe only to ſome particular perſons: nor can any direct, how ſuch a ſpecial *Gift*, not only for the preſent, but the future alſo, may be diſcerned.

Again: If we conſider how many both *before*, *in*, and *after* Marriage are obliged, without enjoying the relief of the *conjugal* bed, to live continently, it muſt needs be granted, that this is a *Gift*, if not univerſally, yet very commonly, *attainable*: and ſuch, as for ſome time at leaſt may be poſſeſſed by every one. For this is certain that whereever *Marriage* or the Uſe of it is unavoidably hindred, or by God himſelf alſo prohibited, there alſo is given by Him the Power to *contain*. Now this happens in very many Inſtances *Before*, *In*, and *After*, Marriage.

1. For, Firſt, *before* Marriage (there being many *Ceremonies* to be obſerved in it) many ſurpriſals of *Luſt* ſeize upon Youth, that are more liable to it, in an unripe Age (of 12, 13, 14. years old perhaps) which for the preſent that way cannot be remedied, who many times may not marry without the Licence of their Superiors: as it happens, to *Youth* yet under the power of their *Parents* (to whom the Apoſtle allows a power in diſpoſing them. 1. *Cor.* 7. 36. *&c.* And it is there to be noted, that he conſiders much more the Fathers inclination toward her *ſingle life* or *marriage* than the Virgins): And to *Servants*, §. 17. n. 3.

not

not yet made free from their Maſters. Beſides that, many other *cauſes* of delaying Marriage may intervene: As when it is not permitted to any at certain times of the year, ſet aſide for Humiliation. So, when *external* impediments occurr; as *being in a Journy*, or *Impriſoned*, or *upon the Sea*, &c. and in many other *caſes*; and theſe happening moſtwhat in the Age too wherein *Concupiſcence* is in its greateſt ſtrength. Here, if ſome have not the Power of *Continency*, nor yet of the remedy *Marriage*, how will *Incontinency* become a *Guilt?*

2. Again: *In the State of Marriage*, there is a neceſſary power of *Continency* always required in reſpect of Concupiſcence toward *any* Perſon whatſoever (notwithſtanding the many Temptations the World preſents) ſaving one, *i. e.* his Wife; and toward *all* abſolutely, when any *ſickneſs* happens to that one Party to which we are confined: or, when any caſual debility, tho never recoverable. So alſo, in all neceſſary *abſence* about worldly Affairs, in *Journies*, in *being taken Captive by the Turks*, or *others*, we muſt allow this *Gift*. Elſe, how can *Husbands*, when buſied abroad by *Imployments*, *Embaſſies*, *Warfare*, &c, be ſecure of the *honeſty* of their Wives? Or, how can the *State*, which many times permits not their *Wives* to follow them, lawfully make ſuch a ſeparation, by which they ſhall *neceſſitate* them to Sin? So when the Woman is *menſtruous*, or, *after Child-birth*, before ſhe is Churched, at leaſt to thoſe that were under *Moſes*'s Law. See *Lev.* 18, 19.–20. 18. *Ezech.* 18. 6. Which *abſtinence*, in the Birth of a Maid-child, was enjoined for Eighty days, almoſt a quarter of the year. See *Lev.* 12. 5, *&c.*

3. And ſo *after Marriage diſſolved*, we muſt allow this *Gift* to all that are *(juſtly or unjuſtly)* divorced, who are prohibited under pain of *Adultery* a ſecond Contract, all or moſt of them. We muſt allow it alſo to the *Biſhops*, and to the *Widows* forenamed. Add to this: that, of thoſe that

that marry, *few* (if we examine things well) *do it* becauſe they *want* the Power of *Continency*, but for other reaſons; as apears in many forbearing Marriage as long as their *places*, or other *ſecular* reſpects conſiſt not with it: and preſently, when quit of theſe, engaging in *it*. And in moſt perſons wedding *after* the Heat and Concupiſcence of their Youth is already in the wane, and declination. And, when we ſee ſo many *without marrying* at length reclaimed from former vicious Courſes, and becoming in a ſingular manner *Continent*, we have reaſon to preſume, that God was not *wanting* to them in affording the like *Power* to them before; but they rather *wanting* to the Grace of God, and to themſelves.

4. Laſtly, Since many, that certainly have from God the *power* to *contain*, (as the *Divorced*, the *one party*, when the *other* is debilitated,) yet do not; or with ſome difficulty, yea more perhaps than the never married have, (becauſe theſe have been otherwiſe accuſtomed, and not without temptations to the contrary) do contain, it ſeems, that none can gather (neither the *Delinquent* nor others) from not containing, or from ſome difficulty therein, that he hath not *power* from God to contain, unleſs alſo he uſe *means*; nor, in uſing the *means*, can he certainly know it yet, unleſs certain that he hath uſed *all* the means, and in that manner theſe as he ought. Hence none can ſay, that any of thoſe, who vowing *Chaſtity* proved afterward *incontinent*, had not *power* to contain. Or, if he perceiveth, that as yet he hath not the *power*, yet knows he not, whether for the future he may not receive it: as many do, that, of *debauched*, yet without Marriage, at length become *chaſt*. Therefore can none gather from an Act of *Uncleanneſs*, or *Fornication* committed by him, that he cannot have the *Gift* of Continency for the future. Or that *abſolutely*, from *one* ſuch experience of himſelf, he is obliged to *marry*. But it remains ſtill true concern-

concerning *him*, as well as others: that as it is *melius nubere, quam uri*; so it is *melius Continere, quam nubere*; If then at length he shall seriously attempt to quench such Burning with *Prayers, Solitude, Fasting*, &c, the *prime* and *more noble*, rather than by *Wedlock*, the second, and much inferior, *remedy*. I have dilated the more on this *Virtue*, to shew the many advantages, Spiritual and Temporal, that are attained by it: and that none, using the means, are excluded from it.

§ 18. 4. *Of Loves and Affections to earthly Things.*

1. *Avoiding* (and that in their first growth) *sensual Loves*, or *Enamour'dness* of any Earthly *Person*, or *Thing*. *Avoiding* the contraction of *particular* Friendships amongst your usual Associates, *extraordinary* Familiarities, *zealous* addiction to Parties: nothing being so opposite to the *Loves* we are obliged to, (*viz.* to the *love of God toto corde, & totis viribus*; and again to a general *love*, and *charity* to all God's Creatures for his sake,) as these *Monopolies* of our Love, and this inordinate *concupiscential* affection settled on some *particular*, when it is grown to some excess. Of which *love* the greater share any one hath, the less have all the rest; and so much as is given to the *Creature*, that is not secondary and meerly for God, so much is taken from the *Creator*. Besides that this is the *Master-passion*, and none grows to such an immense unruly Bulk as it. Whether it be *good*, or *bad*, its *bands* are very strong; *strong as death* saith the Spouse in the Canticles, *death* that lets none escape: and it imploys all our *faculties* that way whither it tends; and so is most pernicious to us, when not rightly placed: No other thing so powerfully inducing us to transgress our necessary duty to God or Man, and so much unmanning us, and robbing us of our liberty.

2. *Weaning* your self by degrees from all *worldly* Consolations the readiest way to attain *Spiritual*; *i. e.* Consolations *greater, longer*. 1. *Quit-*

§. 19. *Of secular Imployments.*

1. *Quitting and dismissing*, as much as you can, *worldly cares*, and much temporal *Affairs*; The secular *cares* of most men being undertaken not for *want* of necessaries for the *present* for them, or theirs; but for *provision* of necessaries for the *future* (a thing to which our Lord saw our Infirmity very liable, and forbad it. *Matt.*6.32,33, 34. *Matt.* 13. 7. 22. *Luk.* 12. 20. *Jam.* 4. 13, 14.): And such *cares* proceeding, *partly* from some *distrust* of the divine Providence; cured by *casting* our selves upon it, and so *experiencing* the goodness thereof: *partly*, from the *overvaluing* the good things of this world, and not well *apprehending* the felicities and contents of a *low condition*; cured by much *practice* of devotion, which affords *solaces* that much transcend mundane *delights*. When worldly *cares* of necessary provisions are dismissed; yet much *temporal affairs*, by reason of *much-customed Trading*, or *Offices* of great charge, or *(apprehended) Obligations* of Charity to our Neighbour, *&c*, still molest us; and are commonly the last *snare* of this world, wherewith a man of good Intentions is catched; whilst, by this serving God in our *Vocation*, we neglect to serve him in *Prayer*: (which frequentation of Prayer is an employment more *spiritual*, and to which men have much *reluctance* at the first, till more accustomed to it;) and, by doing *some good* (as we apprehend) necessary to our *Neighbour*, we omit the while *a good*, more necessary, to *our selves*. I mean the *Converse* with God in our *Devotions*: yet, without which, we can no way endure long in the performance of any other *service* of him, so as we ought, and without incurring many faults, and failings: and we are but like *those*, who are so eager on their work, as that they will not take their necessary *sustinence* for doing it; or like *those* that set up Trading without a *Stock*. Of several *things*, therefore, that present themselves under the appearance of *doing good*, that which is to be preferred, especially by those

who are not yet arrived to much perfection, is *doing good to our selves*; and that, first in *Spirituals*; and this, first by frequent and *long converse* with God in *Prayer*: (for a *short time of Prayer* doth not obtain, or produce many beneficial *effects*, and *solaces* thereof, which are enjoyed from a *large time* spent therein, especially by those, not yet arrived to any great *habit* of Piety): and this Prayer requires *solitude*, and coadmits not so much other imployment as many charge themselves with; requires also *recollection*, and *freedome* from those distractions in performing it which much business usually interjects.

2. *Ridding your self of*, or *dispatching* with all speed, such occurring *secular affairs* as cause some extraordinary *anxiety*, a great impediment in Prayer. And for the same reason *declining* such *secular* imployments as much transcend your ordinary ability.

3. *Dividing the day, and allotting* a set portion thereof for your *temporal* Affairs; not easily to be enlarged, or the hours thereof changed.

4. *Devolving* (though perhaps with some loss of gain) *some part of your business upon another*; and well observing, Whether it be not any cogent necessity, but *Covetousness*, *Ambition*, or some other inordinate *Lust*, that o're-imploys you; Whether another may not do, what we, *better*, or as *well*, or *sufficiently*; or whether *inconsiderable*, that *such things* be done at all; and whether my ingrossing much *work*, whilst it deprives me of necessary *leisure*, doth not deprive my Neighbor of necessary *imployment*.

5. *Chusing*, in order to God's *better* service (when it is in our power) rather such a *vocation*, or *imployment*, as is less *tempting* to sin (as some be much less than others), or is less *mingling* with, and *engaging*, us in, Company, and the world; (See 1. *Cor.* 7. 21.) less *full* of business, less *difficult* in its work, a less *hindrance* to Solitude.

Digr. 1. Of the great *danger* of some Vocations; and among

among theſe commonly of thoſe more *wealthy*, and leſs corporally laborious; of thoſe leſs neceſſary, and miniſtring to *pleaſures*: and of thoſe generally, wherein the *fleſh*, and the *world* (i. e *ſenſuality*, *gain*, or *converſe*,) have more ſcope to *tempt* us. For *true wiſdome* doth diſcern thoſe perſons here in moſt *peril* as to their future (i. e. *eternal*) eſtate, who are, here, moſt *proſpering*; *& e contra* pitties the Wealthy's *honor*, and *eaſe*, envies the Poor's *labour*, and *contempt*.

Digr. 2. Of great *caution* to be uſed concerning *Studies* and all intellectual, and ſpeculative, *imployments*; and of their ſpecial *hindrance* of devotion (more than other Vocations do) if not diſcreetly uſed; becauſe in them thoſe *faculties* are buſily employed, which in others are (in part at leaſt) left *vacant*, and *free*, to attend upon God: And becauſe *ſome* of them, by the near alliance they ſeem to have to *devotion* (as when the Brain is imployed in the *ſtudy* of Divinity) do ſeem priviledged hereby to intrench upon the *times* ſequeſtred for it, and to paſs in our account inſtead of *Prayer*; whenas yet the ſubtle ſpeculations of the Intellect in theſe matters have little or no *effect* upon the *Will*, or to the producing of thoſe acts of *love* wherein conſiſts the *life* of Prayer; and, whilſt *charitas ædificat*, *ſcientia inflat*: Laſtly, Becauſe much imployment of the Brain is apt to moleſt us more with *diſtractions*, and *extravagations*, in our Devotions.

The Acceptableneſs of a Confident reliance on God's Providence for Neceſſaries

6. For all *neceſſaries* much *relying* on, and *truſting* to, God's *Providence*, which though, in the way of working many times (*to exerciſe Faith*) it is much *diſguiſed*, yet evidently appears in the effect to thoſe, who not only ſpeak of it, but try, and alſo need it. Extended to *all men*, not only to *Chriſtians*; to *Beaſts* (*Pſal.* 104. 21. 27. –36. 6. *Matt.* 6. 26.) not only to *men*; and nothing ſo *ſmall*, wherein it hath not a *hand*: *For men*, extended to *hairs*,

their *number*, and *colour* (*Matt.* 10. 33. –5. 36.); for *Beasts* to the *life* and *death* of a *Sparrow*, to the *cloathing of a Grass*, and the *beauty of a Flower*. *Matt.* 10. 19.–6. 29, 30; Yet, far more particularly (as I may so say) in its effects *watching* over the necessities of God's own *servants* (as to whom this *paterfamilias* hath a nearer relation): and that, not only of their *Body*, but of the *Soul*, much more: for the supplying, in all honest, and pious attempts, its *indigencies*, and any thing wanting, either in the *Will* to effect, or in the *Understanding* to direct. And of this *providence* every one, according to his greater service, may so much more presume. Only provided, that as *Deus non deficit in necessariis*, so they should not expect, that he should in *this* world, to his *children*, whose inheritance is in the *next*, *abundare in superfluis*: nor, secondly, That they should in any thing *tempt* his Providence by their *duty* viciously neglected (which they are to perform still, in *obedience* to his Precept, though not, in *distrust* to his Provision). For all justice it is, that he, who provideth for the growth of a *hair*, should suffer him, who doth not labour, to *want* what to eat.

7. *Retaining a resign'd indifferency in all things*; whether for increasing, or also for conserving, what you have.

8. Not *entertaining* any long, or great, designments, present, or future.

Digr. Of the danger, and needlessness, of Worldly Cares.

§. 20. 6. *Of Meat and Drink.*

1. *Avoiding full Dyet*, frequent *Repasts*, *Feasts*, &c. especially *strong drinks*, hurting the *Brain*, and *Understanding*, heightning, and disordering your *Passions* (*Eph.* 5. 18.) therefore expresly forbidden by God to the *Priest* in the time of attendance on him (*Lev.* 10. 9.) And all Christians are now in some manner God's *Priests*. *Rev.* 5. 10. But on the contrary, in a *spare Dyet*, and the *disuse* of *strong drink*, the Passions become much more moderate;

rate; all *concupiscential* loves, and affections much abated; the *judgment* much more *clear*, *serene*, and *circumspect*; the *thoughts* more *grave*, *sober*, and *serious*; our *words fewer*, and *better weighed*; the *person* more *humble*, and *tractable*; the *heart* more *tender*, and *melting*, and fitlier prepared for *prayers*, *sighings*, and *tears*; the *Motions of the Holy Spirit* more *vigorous*, and sooner *hearkned* to; and its *Consolations* more *frequent*, when the body, and flesh (with which it wageth a perpetual war *Gal.* 5. 17.) is rendred, by a competent abstinence, *poor* and *low*: which also is seen in *Beasts* made *tame*, *gentle*, and *manageable* by nothing so soon as *hunger*, and withdrawing their *food*.

2. For the better *preserving* of Temperance, refusing *invitations*, and *entertainments* abroad; not making them at home.

3. Not *long sitting* at Meals, sitting down *later*, or rising from table *sooner*, than others.

4. Not *eating* between set Meals.

5. *Eating* (at your Meals) *alone*.

6. *Eating a set proportion*; a divided portion, when in *company*.

7. *Indifferent as to your dyet*, or chusing the *meanest*, and forbearing *delicacies*; which, besides the mortification of your *senses*, and *appetite* herein, much conduceth to a necessary *temperance*; we being less apt to *exceed* in that wherein we take less gousts, and pleasure. Not making your meat, or drink the *subject* of your Discourse; or finding *fault* at that time with the ill Cookery of it, things that savour of *sensuality*. Often calling to mind the usual mean fare of our *Lord* and his *Disciples*; *Corn-ears*–, *Barley-bread*–, *Fish*–, an *Honey-comb*–, *Water*. *Matt.* 12. 1. *Jo.* 6. 9. *Luk.* 24. 41. *Jo.* 21. 9. *Matt.* 7. 10. *Jo.* 4. 7. and the all-satiating *refection* promised in *heaven* to those who *mortify* their flesh *here*; and often saying with the Pharisee's Guest, *Blessed are they that shall eat bread in the Kingdome*

dome of God, Luk. 14,15. *Matt.* 8. 11. *Matt.* 26. 29. *And bleſſed are they, that are called to the marriage-ſupper of the Lamb, Rev.* 19. 9. And, of your preſent periſhing food, *God ſhall deſtroy both the Belly, and the Meats, Jo.* 6. 27. 1. *Cor.* 6. 13.

8. Taking *great care* (becauſe then is greateſt danger) of your *Converſation* at, and preſently after, *meals*: by reaſon of the *Fleſh* new armed as it were with proviſion for its fighting againſt the *Spirit*; *Concupiſcence* ſtrengthned; the *Spirits* refreſhed, and inclined to *mirth*; and this to *talkativeneſs*, and *diſcourſe*; the *Brain*, leſs, or more, *heated*, and ſo not making ſo perfect a *judgment* of things; engaged in company (by the *ſame* refreſhment) of the *ſame* Inclinations.

9. Not being too *ſolicitous* of preſerving your *Health*. Knowing, that upon this pretence uſually the *fleſh* obtains all her *luſts*, and *deſires*; arms its ſelf againſt the *Spirit*; and we fearing to loſe our *health* by withdrawing ſome neceſſaries, do often hazard the loſing *it* by *exceſs*, and forego the benefit of the moſt profitable *mortification*, that this life affords, *the taming of our fleſh*. But indeed, *death* being to all thoſe, who continue in God's *ſervice*, and their *duty*, the beginning of their *happineſs*, and *true life*, we ought in all things to have more regard to the *bettering*, than the *lengthning* of our *life* here; ſeeing that a *long life* is, by moſt, no otherwiſe to be wiſhed, but as they preſume that it may be better than the *preſent*; And that we have but little reaſon to preſume of this, if, to to make it *longer*, we omit ſome of the chiefeſt *means* to make it *better*. For ſuch *abſtinences* therefore, as we do ſuſpect may ſome way impair *health*, the beſt way is, to guide our ſelves by *experience*, rather than by our own, or others, *prognoſtications*, and *fears*; and with ſome courage at firſt to make trial of ſuch *hard-ſhips*; and (ſince *health* is not deſtroyed in a moment) to continue them

ſo

ſo long till *nature* complains (and that, not if at the very firſt there appear ſome *reluctance*; but, if after ſome reaſonable time of *tryal* ſhe ſinketh under them) of which *nature* will mind us ſoon enough, when ſhe cannot ſupport our *rigors*; and which, do what we can againſt her, will even force ſo much *ſupply* from us as is neceſſary for her *preſervation*. And if, in ſuch good purpoſes in *ſubduing* our fleſh, we ſhould make ſome overſight, yet is it no further accountable for, than it is diſcernable; and then it is ſoon enough to change our cuſtome; ſpecially if diſallowed by thoſe, whoſe judgment in this matter we have reaſon to yeild to, or alſo are obliged to obey: in a due *ſubmiſſion* to which their Injunctions, inſtead of our *Fleſh*, we are to mortify (which is a harder thing) our *Will*.

10. Keeping a *perpetual guard, and watch* upon your ſelf more for this vertue of *Temperance*, than any other: the miſchiefes of *which tranſgreſſed* are ſo many, and yet the *occaſions* thereof, by reaſon of our Bodies neceſſary daily repairs, returning *daily*; nor can we quite cut off, and diſmiſs *them*, as we can do in moſt other *temptations* to Sin, which the Holy Father St. *Auſtine* in his *Confeſſions* obſerved and complained of long ago. 'I therefore '(ſaith He) placed among the ſame temptations, am ſtri-'ving every day againſt this concupiſcence, in eating, and 'in drinking. For 'tis no ſuch thing which I can reſolve 'to cut off at once, and touch no more, as I could do con-'cerning other things. Therefore are the reins of the 'Throat to be held with a moderate hand, between relax-'ation, and reſtraint. And who is he, O Lord, who is 'not ſometimes tranſported beyond the liſts of neceſſity? 'Whoever he be a *great one* he is, let him magnify thy 'Name. Nor, Secondly, In the uſe of them, to which we are frequently neceſſitated, can we perfectly diſcern in our dyet the true limits of *too little, enough*, and *too much*?

much; which thing caused a *second* Complaint of the same pious Father. 'Many times it becomes uncertain (saith 'He) whether it is the necessary care of my Body that re-'quires such a supply; or the voluptuous deceit of my 'lust, that procures such a maintenance from me; and 'the unhappy Soul grows glad in such an uncertainty; 'and thence prepares the protection of an excuse, re-'joicing that it appears not, what is an exact proportion 'for the welfare of the Body, that under the cloak of 'health it may cover the matter of delight. Nor is there 'any way of receiving these cures of our wants, with-'out a tempting pleasure joined with it. The Father's *third* Observation and trouble. For, –'Whilst I am passing 'from the trouble of emptiness to the rest of fulness, my 'Concupiscence layeth a snare for me. For this passage 'it self is a pleasure; nor is there any other way to pass 'to it but this to which necessity forceth me. And thus 'whereas health only is the true cause of eating, and 'drinking, yet there accompanies it, as its hand-maid, 'a perilous jucundity, and gouſt, which mostwhat endea-'vors also to step before it; that for the Pleasures sake I 'should do, what I pretend, or also desire, to do only for 'Health's sake. Nor are both of these content with the 'same allowance: That, which is sufficient for health, 'being too little for delight.

Digr. 1. Of the great *Benefit* from constant *spare-diet*, *Fasting*, &c, and much practised by *Holy Men* for the many *advantages* received by it. There never wanting an *occasion* thereof, whilst the *Flesh* any way rebelleth against the *Spirit*, *i.e.* whilst we live. By which also is gained a considerable *time*, whilst others are thus diverted, for *solitude*, *reading*, and *prayer*; whilst otherwise, as much *time* also after our meat, vacant from other *imployments*, is required for *digestion* of our food, as for *receiving* it. To say nothing here of some part of God's provision by *Fasting* spared for those, who perhaps more need it.

Digr.

Digr. 2. Of God's *Providence* for our *health*, and *sustaining* the *Body*, as he pleaseth, with the same *power* he made it, upon any oversight our zeal to his better service may unwittingly make therein.

Digr. 3. Of the *happiness* of *long life*, and *old age*, which is ordinarily the effect of *temperance*. *Its happiness* I say, if it be guided by *reason*, and make use of those *helps* conducing to *Salvation*, which God hath abundantly afforded it. For our *first days* are days, in comparison of our last, as it were of no account: full of *ignorance*, and *unexperience*; cosened with *toys* and false *shews*; divided between *folly*, and *sin*; we in it with our first Father, trying *good*, and *evil* to our ruine. But the *person*, who hath through these fallacies attained to *old age*, *is*, in his *last days*, by the long tract of time, and a different truer survey of things long perused, by the certainly known *approach* of our *death*, and suddain *departure* hence, invited, and (if true reason be followed) inclined, to be *prudent*, *penitent*, *patient*, easily *contemning* and *slighting* what others as yet *admire*, and *not desiring* what he doth or doth not *possess*; *devout*, and much *taken up* with the nobler thoughts of *Eternity*. Again, *is*, By reason of the *decays* of *nature*, and of *concupiscence*, of the *senses*, and *appetite*, (when God seems as it were to have drawn the Curtain between *us* and *temptation*, and shut out all those *enticements* to offend him, with which our *youth* is molested,) freed from the *sins* of the *flesh*, and *sensuality*: *Is*, by reason of the many *cheats*, and *deceits* of the *world* experienced by him, the transitoriness of its *pleasures*, mutability of *friendships*, hazards, and frequent cadencies from *wealth* and *honors*, *is*, I say, taken no more with its *flatteries*, and waineth himself from *it*, as not being indeed what once it made shew of: And, by reason of its *eyes* now turned from him another way, and despising his *autumn*, and its former *court-ships* withdrawn from him, *is* necessitated to more *re-*

Where, Of the Happiness of Old Age.

collection, and *solitude*, and *dwelling at home*. *Is*, again, By reason of *death*, and his *departure* from hence (*naked*, and *stript* of all,) most certainly at hand, disswaded from *Covetousness*, and *hoarding* any more of the world's *goods*, and invited to all *works* of *bounty*, and *charity*, and *dispersing* of his *substance* (so that, in reason, a *covetous old man* should be a Monster); and, By reason also of his approaching passage to *Eternity*, and going into another *life*, strongly invited to *devotion*, and the making some *acquaintanec* beforehand with *God*, and *Heaven*. *Is*, By reason of *Sin's* appearing now no more unto him with a *painted* face, but in its own natural *colours*, and *deformity*, after the *Instruments* of it decayed, and goustless, the *pleasures* spent, and only a *sting* of conscience, and *fear* of punishment left behind, *Is* (I say) much more flexible to *repentance* of it, and *having* a much greater aversion from it. *Is*, By reason of many *Infirmities*, and *diseases* within, *contempts*, and *affronts* abroad, inured also to much *patience*, and necessitated to great *mortifications*. So that if we measure the *happiness* of this life by attaining the end of our Creation, *the serving of God in Holiness*, *Innocence*, and *Vertue*, we find, cross to the Poet, That *pessima quæque dies miseris mortalibus ævi prima venit*: *Subit hinc prudens*, *pia*, *docta*, *Senectus*. Nor is the former *vigour* of the Body, *in youth*, so desirable, as the *imperfections* of the Soul to be *loathed*: nor would any wise man, were it in his power, be content to forego all the *improvements* of the *one*, to have repaired to him all the *decays* of the *other*. 'Tis true indeed, that the more miserable, and blind, and molested with *temptations* the days of our *youth* are, the greater miracle, and more estimable is a *Holy young man*; and such happy in his *death* also, when it prevents old age; *Ne forte malitia mutaret intellectum*. But yet, he also by arriving to *old age* (*only if persevering*) is to be pronounced much *happier*: as accumulating his *reward* and *glories* in heaven by his *good works* so much longer multiplied here. 1. Not

§. 21. 7. *Of Sleep.*

1. Not *indulging* your self much *Sleep*; considering, that if we may number our *life* by the full enjoyment and use of our sensitive, and rational, *faculties*, we no longer truly *live*, than we are *awake*; and that it is in our power so much to lengthen our *life*, as we shorten our *sleep*; at least, that so much of *it* only is beneficial to us as *men*, and as *Christians*, wherein we are awake to perform those *duties* here, for which we live, and to be rich in *good works*, and execute the *end* of our Creation. Considering also the strict *account* which must be made of *time*; and the *shortness* of that time, after which no man [*to all eternity*] can work the least thing to *better* his condition. Lastly considering, That *watching* and *abridging sleep* very much tames the *flesh*, and, in the deficiency or less activity of our *Spirits*, produceth muchwhat the same effects upon it as *Fasting*; renders us less disposed to vain *mirth* and *jollity*; and more inclined to *silence*, *gravity*, *recollection*, &c. much *Activity* being seldome *innocent*. And *Piety* as to much secular entertainments and affairs resembles an holy *Somnolency*.

2. Measuring your *rest* and *sleep* by *time* (not *satiety*); and then breaking it off with *violence*. *Sleep*, and *Lust* will not be treated with. This *time* by no means to exceed Eight *hours*, *i.e.* the third part of your *life*. More than *which* he that spends in *sleep* unjustly complains of *want* of time; especially if for *Prayer*, our most important business. Holy men have limited it for whole *Societies*, within the Seventh. And those, in a higher degree temperate, have contracted *sleep* (I mean always such a proportion thereof, as satisfies *nature* for an undrowsy dispatch of our dayly business) to yet fewer hours for themselves, to Five, Four, or perhaps less: for less *sleep* is necessary as our dyet is more *temperate*; and *fasting* best remedies its excesses; and by this means adds some *hours* each day to our life; *our life*; *i.e.* that short time, *which*

we are allowed here on earth to *purchase* for our selves a happy *Eternity*. *Sleep* also, as it is shortned, after some practice becomes more *profound*, and hath in *depth* what it wants in *length*; and so also, is freer from troublesome, and foolish *dreams*. To a *moderate* and *equal Diet* may be also added a *hard bed* for the same effect; we being not so apt to *exceed* in that which supplies our necessities without *delight*.

3. Beginning the *time* allotted for your *rest* as soon as you conveniently can in the *evening*, that in those *morning* and *best* hours, which the world abroad usually bestows on their *repose*, you may enjoy the more *freedome* for your *negociations* with God, not importuned with *company* or *secular Businesse*. As going to bed at Nine or Eight at *night*, and rising in the *morning* at Five, Four, or Three, if in the *Summer-season*.

4. Repelling *secular thoughts*; and *praying* when, in bed, you are indisposed to *rest*, or *sleep*, (which is perhaps, to some, by reason of our *weaknes*, and *dis-affection* to *Spiritual* matters, the best *art* they can use to fall asleep quickly) 1. *Pet.* 4. 7. *Col.* 4. 2. *Psal.* 6. 6. –4. 4.

5. In the morning not *keeping* your *bed* longer than sleeping, for fear of *evil thoughts*. As also *composing your self* in bed with all *decency* and *modesty*, as being in the presence of, and beheld by, *God*, and his *Holy Angels*.

6. *Watching* sometimes on *nights* to *Prayer*, and *Devotion*, tho you make some *repairs* of *sleep* for it in the day. The less *distraction* of sense by variety of objects, the *silence* of midnight and *terror* of darkness much helping *devotion*. And most *leisure* then from businesse; therefore *night-devotions* much used by our Lord, by his Apostles, by *David*, and other Saints. See *Luk.* 6. 12. *Mar.* 1. 35. *Matt.* 14. 23. 25. *Act.* 16. 25. –2. *Cor.* 6. 5 –11. 27. *Luk.* 2. 37. *Act.* 12. 12. comp. 6. *Psal.* 63. 6. –7. 3. –16. 7. –119 62. 148. *Esa.* 26. 9. *Luk.* 12. 37, 38. *Matt.* 13. 37.

Act.

Act. 20. 31. *Eph.* 6. 18. Performing this *half-clothed* upon your bed, rather than *omit* it.

7. The later your *serious conversion* to God happens to be, using so much the more *diligence* these ways in redeeming so much former lost time.

§. 22. 8. *Of Recreation and Vacancy from Employment.*

1. Not indulging your self much time of *leisure*, and *vacancy* from business, and no way *predisposed of*. *In desiderio est omnis otiosus.*

2. *Easing tediousness* with variety, and change of *labours.*

Digr. 1. Of the many *dangers* from *Idleness*, and *non-imployment.*

Digr. 2. The *benefit* of diligently following some constant Vocation, by which all Sin is excluded.

§. 23. 9. *Of Company and secular Converse.*

1. *Not seeking acquaintance, no way necessary to us*; nourishing *idleness*, and the *neglect* of our Vocation; (a temptation to make *visits*, and go much *abroad*; an occasion of *entertainments*, vain *expence*, and *intemperance*; and, as many times an effect, so a cause, of *ambition*, and *desire to be known*;) whereby we subject our selves to new *obligations*, and *laws*, I mean, of secular *Civilities*, pretended to belong to the duty of friendship: not well consistent with those *laws of God*, to which we owe an indispensable observance. Ungrateful Friendship that to please a less Friend offends a greater!

2. *Abstaining from much conversation, and frequenting of company. Cavete ab hominibus* for you will get no good by them. *Matt.* 10. 17. And, *Totus mundus positus in maligno* 1. *Jo.* 5. 19. Of the Contagion of *which* the Philosopher *Seneca* observed; *Nunquam mores, quos extuli, refero; aliquid ex eo quod composui, turbatur. Ambitiosior redeo, luxuriosior* &c. For it being certain, that the most of men (and consequently of company) are *unwise*, are

ungodly,

ungodly, Hence follow; A *Partaking* (as being their companions) more or less of their *sins*; (which may be shared with them many ways, as by our *counselling* and *advising*, so by *applauding* and *approving*, or by *consenting* to, or by *concealing*, or by mear *silence*, and not *reproving*, them. 2. *Jo.* 11. *Lev.* 19. 17. *Matt.* 18. 15. *Luk.* 17. 3. *Eph.* 5. 11. *Gal.* 6. 1. and by this *partakers* also we are not unoften of their *punishments:*) *Temptation*, and *Contagion*, from their Example: A faulty compliance of the *ear* in hearing many things hurtful to *good manners*, injurious to the *absent*, &c. A faulty compliance of the *tongue*, in *speaking* what may please to retain their *good affection*; or, in not *admonishing* them of their faults: *Loss* of time for *prayer*, and *converse* with God; *conversation* rendring us, when not *vicious*, *idle* (*Amici fures temporis*): But *chiefly*, (if we are not throughly reformed) *our danger*, in society, of *giving* (which much aggravates our sin) as well, as of *receiving*, ill Example.

3. Especially taking heed of *too much conversation with kindred*, or with *friends*; from *whom* whilst we often receive much *seducement*, and *mischief*, yet we either think it a *duty*, or our *near relation* an *excuse*, to *comply* with, *indulge*, and *observe*, them. Which indeed is, in complaisance and civility to our friend, to shew *unkindness* and *ingratitude* to God; from *whom* also we receive even all that *good* which we enjoy in our Friends.

4. Not thinking *to frequent company* especially where numerous (except you are much confirmed in virtuous habits) out of a purpose *to convert them, or better them*, (when as indeed we are oftner some way or other perverted by them): Or, out of a hope *to be bettered by them*; which are two great temptations of Satan.

5. Not indulging the *pretence* of a *natural inclination to melancholy*, or to some other *infirmities* of the Body: which is to be remedied by *mirth*, and *sociableness*; the ordinary

Plea

Plea with which *Satan*, and the *Fleſh*, are wont to deter us, from uſing any advantages to *Piety*; when as, he who takes care of the *food* and *raiment*, much more doth of the *Body*, and *Health*, in the *things* we undertake for his better *ſervice*: or if not, thrice happy they that *loſe* them in it.

6. When permitted a free election of your company, *conſorting* and *conferring*, rather with *one* or *two* than a *greater* number; whereby more *benefit* may be made of *Society*. None being either ſo willing to *learn* of, or free to give *advice* to, a *many*, as *one*; *diſcourſe* alſo is thus kept from much *extravagancies*, or *confuſion* (uſual among many Interlocutors); and more applicative to your *particular*, and not ſo *general*. Many times alſo *vain glory*, in much company, miſguides men's intentions, *to ſpeak what may pleaſe, rather than profit*; and *Piety* and *Religion* are very ſhame-face't to appear in a *multitude*, either for fear, of receiving from the ill-diſpoſed ſome *check*; or, of deſiring to ſeem *popular*. This *ſorting your ſelf*, and conferring rather with a *few* is recommended, ſuppoſing you, and your company, well *inclined*; but if otherwiſe, the more *privacy* your *converſation* hath, the more *danger*, and *hurt* there is in it: The *reverence* we have of a *multitude* being ſome *curb* to the liberty of our *tongue*, to *wicked diſcourſes*, to *detraction*, *divulging things we ought not* &c. Again, *Conſorting* rather with thoſe of your own *Profeſſion*; of whom you may *learn*, or to whom *teach*, ſomething proper to you and them: or, with *ſpiritual perſons*; and thoſe rather *ſingle*; for the greater *benefit* receivable thereby: and with your *equals* rather than *ſuperiors*, if theſe not vertuouſly inclined; becauſe with theſe later your conſcientious *liberty* may be reſtrained (1. *Cor.* 7. 21.) or ſometimes as it were forced, to a *faulty compliance*; in reſpect of which the Proverb ſaith, *Qui a compagnon, a Maiſtre.*

7. *Ab-*

7. *Abstaining* (out of obligation, and conscience of offending God in it) from having any *familiar Society* with such, as are open *profane livers.* Remembring well 1. *Cor.* 5. 11. *I have written to you not to keep company if any man that is called a brother be a Fornicator, or covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such a one no not to eat* [spoken not of sacred Feasts only, but of usual diet]; to which some other places add, chiefly any *Heretical*, or *Schismattcal* persons *Rom.* 16, 17. 2. *Thes.* 3. 14. *Matt.* 18. 17. –2 *Jo.* 10, 11. where St. *John* commands that *they be not admitted into our house*, or so much as *saluted.* And of this *sequestring* our selves from them *three reasons* are given: 1 *One* in order to bettering of them; That *they may be ashamed.* 2. *Thes.* 3. 14. The *other* two in order to preserving our selves: 2 *That we may not be seduced*, and *deceived* by them 1. *Cor.* 5, 6. *Gal.* 5. 9. *Rom.* 16. 18. And 3 That we may not be (as their associates) *partakers of their sins:* to which may be added a 4*th*; Our giving some *scandal* thereby to others. Concerning which see 1. *Thess.* 5. 22. *Phil.* 4. 8. Upon this account the behaviour of St. *Austine*'s Mother toward this her *Son* is very memorable. *Austin*'s *Confess.* 3. *l.* 11. *c.* That whilst he continued a Manichæan, *she would not eat with him.* See also 2. *Cor.* 6. 14. &c. *Nolite jugum ducere*; *Be not yoked together with unbelievers* &c. *Come out from among them and be ye separate, and I will receive you, and be a Father to you* &c. [Which Text holds not only for *Unbelievers*, and *Idolaters*, but all other *open, profane*, and *wicked* Livers; for they are also *unrighteousness, darkness, Sons* of *Belial* &c]. Only, in any case of necessity, as in *publick Prayers*, in *receiving the Communion* &c, (where I have an obligation to do my *duty*, and no power to *exclude* them); *in trading* (where I cannot with others); and in some cases of *their ædification*, especially to some persons, this *prohibition* obligeth not: See 1. *Cor.* 5. vers. 10. *fin.*

Matt.

Matt. 9. 12. –2. *Thess.* 3. 14. But else we are generally forbid also *ordinary*, and *civil* Conversation with *notorious Sinners*, continuing *impenitent* (*i. e.* continuing still in the *custome*, and *practice* of such a vice;) whenever such our withdrawing from hinders not our necessary *subsistence* in the world. 1. *Cor.* 5. 10. Neither doth *admonishing them* 2. *Thss.* 3. 15. imply at all *keeping them company*; Because this we ordinarily may do to those, with whom we do not *consort*. Or if this be permitted to some persons, (as *Physicians*,) to converse with these sick persons for their *cure*; Yet, most of these *deseases* by reason of our *carnality* being so contagious, such a person must be one already well *confirmed* in the practice of *contrary vertues*; least, the Antidotes he hath being *too weak*, instead of curing, he catch the *Disease*. And what is said of *companying* may be much more of *marrying*, *leaging with*, or *contracting* other obligatory relations to such persons, and thereby inheriting any divine *Maledictions* belonging to them.

8. Taking care not to read any *ill*, or *vain*, *Books*: of which the very same things may be said, as of keeping *ill Company*, Books being our ordinary company when alone; and the *mischief* of them, when *bad*, very *great*.

9. As much as you can procuring *a well imployed Solitude*: which is most necessary for the great *duty* of this life, *viz. Prayer and Conversation with God*; and cutts off at once those most frequent *sins* of the *tongue* and the *ear*, and all the *temptations* of them. Solitude observes *silence*: and, when alone, we neither *blaspheme*, nor *swear*, nor *boast*; are free from all *filthy*, and *corrupt* Communication, from *railing*, *slandering*, *detracting*, *flattery*; from *scurrility* and *jesting*, *vain*, and *idle talk* (of *which* also we are *to give account*. *Matt.* 12. 36;) are free also from *hearing* such things with *applause*, *assent*, or *silence*. *Recommendation of Solitude.*

Digr. 1. Of the many *damages* ordinarily received from company.

2. Of the great Sin of *men-pleasing*, and *compliance*, frequently miscalled *Civility*.

3. Of the Sins of the *Ear*.

4. Of the power of *Example*.

5. Of the *standing severity* of God's *laws* no way mitigated by contrary custome; nor sin in those places a *less* fault where *more* practised.

6. Of the duty of Christians *abstaining from*, and having no common Society *with* many sorts of people 1. *Cor.* 5. 11. (which is ordinarily transgressed) and especially of not *marrying*, or *leaging* &c, with them.

§ 24. 10. *Of Discourse and Compliance.*

1. In Conversation, *avoiding all appearance* of *levity*, *laughter*, and secular *Mirth*, which contristates the *Holy Spirit*, and obstructs its *Motions*, excludes *sober thoughts*, suits ill with God's *presence*, and a constant *habit of Prayer*; which is built upon a false, and fleeting *foundation*, and savours of too much *sensuality*, and gives to our treacherous nature a hurtful *liberty* that tends to several *Exorbitances*, whereas in this world she should rather be always to some degree *curbed* and *mortified*: Remembring the wise-man's censure of it *Eccl* 2. 2. *I proved my heart with Mirth* (saith he): *And I said of Laughter it is mad, and of Mirth what doth it?* And, our Lord's *woe Luk.* 6. 25. See *Eccl.* 2. 7. *&c.* to the 8. —*Ecclesiasticus* 21. 20. But always *retaining* your self within a certain *degree* of Gravity, which is ready to nourish any *good motions of the Spirit*, or *dictates* of Reason (that are choaked by Mirth:) and carries with it some mortification of your *sensitive faculties* [*Cor sapientium ubi tristitia est* Eccl. 7. 5.] and, if it were for nothing else, which is *eligible* for the sobering of your company by your *good example*; *per tristitiam vultus corrigitur animus delinquentis Ib.* v. 4. See 1. *Tim.* 3, 4. 8. 11. *Tit.* 2. 2, 7. To this end not using too much *familiarity* and *intimacy* with any. *Charitas habenda est erga*

erga omnes, familiaritas non expedit; leaſt, by ſuch *amity*, you be tempted to ſome *exceſs*.

2. On the other ſide, *avoiding melancholy, and ſadneſs always*; to *be*, or to *appear* ſo; and being rather *chearful*, and endeavouring always a *ſpiritual mirth, ex munditia cordis*, in whatſoever external condition, *Fructus Spiritus gaudium* Gal.5.21. *Rejoice always, and I ſay again, rejoice*; but remember what follows [*in the Lord*] with a *ſpiritual*, not *ſecular* joy [*Phil.*4.4.–1.*Theſſ.*5.16. And the Apoſtle's *always in all things give thanks Eph.*5.20.–1.*Theſ.*5.18. implies the ſame; who *gives thanks* is well pleaſed: and why ought they not to be always *giving thanks, quibus omnia vertuntur in bonum* Rom.8.18.? *Omnis anxietas ex maligno.*

3. Avoiding in your diſcourſe ωωεολογιαν, and ευτραπελιαν, *ſcurrility, fooliſh talk*, and *jeſting, buffonery*, and ſuperfluous *facetiouſneſs quæ ad rem non pertinent* (ſaith the Apoſtle *Eph.* 5.4.) and the ſpeaking *things* any way apt to *invite laughter*, and *affectation of wit*, which is ſeldome *innocent* and *free* from Sin, becauſe it borrows its matter chiefly from the *faults*, or (which is worſe) the *infirmities* of other men, the *abuſe* of perſons, or *things ſacred*, and is ambitious of *pleaſing* men, though this purchaſed with the *offending* of God, and alſo of men. *Not ſtudying* in ſuch *wicked*, or at leaſt *vain*, and *idle*, talk, how to be more expenſive of *that*, of which muſt be rendred ſo *ſtrict* an account. In your *Converſation*, though with intimate friends, uſing an *holy reſervedneſs*, and not turning your *inſide* outward, and taking liberty to ſpeak all that comes into your *thoughts*. For, moſt *Chriſtians* having many imperfections, the moſt of their *thoughts* muſt be *weak*, and *unrefined*; and even thoſe perſons, *more perfect*, do, in the *firſt ſurreptitious cogitations* of any thing, uſually apprehend it according to *Nature*, not *Grace* or the *Spirit*, unleſs ſome pre-conſideration be uſed. Thoſe muſt not be too *open-hearted*, who have little *good* there. And,

though *dissembling* and speaking contrary to what we think is never *lawful*, yet the not *concealing* much of that which we think, and not keeping our own *secrets* much more warily, than other mens, is a sign of little *prudence*; and, since all mens *judgments* in many things disagree, the not *hiding*, but *disclosing*, things that are offensive, much weakneth *friendship*.

4. *Not talking much* (especially in much company, to which when numerous is due more reverence, and modesty, *Eccles. 7. 14. -32 j*; but as one that hath resolved *silence*, and breaks it only upon *necessity*; For, *In the multitude of words there wanteth not sin*, Prov. 10. 19. And again; *He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.* Ecclesiasticus 20. 8. And, *He that hath knowledge, spareth his words* &c. *Prov* 17. 27. Not engaging in *every discourse*, and speaking to *every matter*: Nor speaking at all times what you *know*, but what is necessary: loving herein the *praise of God* rather than of *men*: and God will *reward* you for it: *A prudent man concealeth knowledge; but the heart of fools proclaimeth foolishness* Prov. 12. 23. And, *A fool uttereth all his mind, but a wise man keepeth it in.* Prov. 29. 11. And, *Keepeth silence knowing his time; and till he seeth opportunity.* Ecclesiasticus, 20. 6, 7. And, *The mouth of a wise man is in his heart, but a fool's heart in his mouth.* Ecclesiasticus 21. 16. And, *A fool travelleth with a word as a woman in labour of a child; and as an arrow sticketh in a man's thigh, so is a word within his belly.*

5. *Not speaking hastily* without *pre-consideration*, and lifting up your *soul* first *to God*, that you may *speak nothing that may displease him*; and, in matters of moment, first in your thoughts *asking Council of him*, when you cannot delay an answer so long as to *ask it* in your Prayers; following herein the pious Example of *Nehemiah*, 2. c. 4, 5. Knowing, that *words* are many times things of the *greatest* con-

conſequence, and no external ſins occur ſo *often* as thoſe of the *tongue*; knowing that there are *two fountains* within us of our thoughts, and ſpeeches, *Nature* and *Grace* or the *Spirit*; and their *Dictates* contrary: and *nature* commonly preventing the other in her *Suggeſtions*, and our ſecond, *our better*, thoughts: *Weigh thy words in a ballance, and make a door and a bar for thy mouth. Prepare what to ſay, and then ſhalt thou be heard; bind up inſtruction, and then make anſwer.* Eccleſiaſticus, 28. 25. –33. 4. And, *The words of ſuch as have underſtanding are weighed in a ballance.* Eccleſiaſticus, 21. 25. And, *The heart of the Righteous* ſtudieth to anſwer (ſaith the wiſe man) *Prov.* 15. 28. And laſtly, *Seeſt thou a man* (ſaith he) *that is haſty in his words, there is more hopes of a fool than of him,* Prov. 29. 20.

6. *Not ſpeaking verbouſly*; but, as much as you can, contracting your *ſenſe*. If *ſilence* ordinarily makes none, leſs *talk* makes fewer, overſights. *Let thy ſpeech be ſhort comprehending much in few words, and be as one that knoweth, and yet holdeth his peace,* Eccleſiaſticus, 32. 8. And, *A fool is known by multitude of words.* Eccleſiaſticus, 5. 3.

7. *Not ſpeaking vehemently*, or *paſſionately*, but ſo, as it may be accompanied with, and maſtered, or checked, by your *judgment*; which much *paſſion* clouds, and troubles. Not uſing your ſelf to *exaggerate* any thing, to *hyberbolize* and *exceed the truth* (though a common cuſtome): but *moderating* your expreſſions, and rather ſpeaking the *leaſt*. Not *delivering things* with much *aſſeveration*, by this, *as it were*, to add more *weight*, and *authority* to your words; *which*, if there be any *fault* in what we ſay, makes it much *greater*. All theſe things ſavour of *pride, ſelf-love, vain glory, men-pleaſing*; and the contrary, of *diſcretion, moderation, and humility*. For this often remembring our Lord's holy Leſſon, *Matt.* 5. 37. *Let your Communication be yea, yea, nay, nay*; and his *note* upon it, *Quod autem his abundantius eſt, a Malo eſt.* Iterated alſo by St. *James* 5. c. 12.

5. c. 12. v. with this Caveat, *leaſt you fall into condemnation* [*i. e.* ſome guilt, or other, condemnable.]

8. *Avoiding much ceremony, and diſſimulation, and compliance* (the later corruptions of Chriſtian *ſimplicity.*) When our *words* ſwerve from our *hearts*, our *actions* again do ſo from our *words*; and ſo we only fall at laſt into the more *ſhame* and *confuſion*. *Avoiding theſe*, I ſay, ſo far as this may expoſe you to any *temptation*, or *peril of offending God*, your beſt, your higheſt, *friend*, and always one of your *company*; not *profeſſing* your ſelf to *be* what you are not (which is *lying*): or, what you ought not to *be* (which is *diſloyalty* to God to be *loyal* to your Friend) *Nihil deformius, quàm Scenam in vitam transferre*, eſpecially for a *Chriſtian*: [*Membra Chriſti, Templa Spiritus Sancti, Filii Dei*] *Nolite fieri ſervi hominum* 1. *Cor.* 7. 23. If we have ſo little *eſteem* for the world *within*, why ſhew we ſo much *without*; or any *further*, than Chriſtian duty, and charity obligeth us for God's ſake? See *Jo.* 5. 41. 44. – 12. 43. *Rom.* 12. 2. *Jud.* 1. 6. v. *Jam.* 1. 10.—1. *Cor.* 7. 22.—2. *Cor.* 11. 20. —1. *Cor.* 9. 19. St. *Paul*'s becoming *omnia omnibus* was only *omnia licita*; and, not this done on any terms, but (firſt being a perfect Saint, and running no hazard in uſing theſe *licita*) *ut plures lucrifaceret*: But we, that are unperfect, may not venter ſo far, when we *hazard*, inſtead of gaining *others*, the loſing *our ſelves*.

9. 1 In company *forbearing the relating*, or *inquiring after news, ſtories*, other-mens *affairs, impertinent*, and no way *concerning us*; (*diſtractions* of the mind, and commonly ending in *cenſure*, and *detraction*,) eſpecially concerning great *perſons*, and publick *Magiſtrates* of whom we ought to *think*, and *ſpeak* with great reverence. Carefully *avoiding* the *firſt engagement* in ſuch diſcourſes, eaſilier wholly *abſtained* from, than diſcreetly *moderated*. See 1. *Tim.* 5. 13. —1. *Pet.* 4. 15. *Pſal.* 73. 9. *Meddle not with many matters; for in medling much thou ſhalt not be innocent.*

cent. Eccleſiaſticus, 11. 10. And, *If thou haſt heard a word let it dye with thee; and be bold, it will not burſt thee.*

9. [2] *Forbearing any preſaging of future events,* and *reverencing* in all things God's *Counſels* and *Providence,* which often works contrary to probable conjectures, and likelieſt appearances of things.

10. Not *ſpeaking, reprehending,* or *contradicting,* and *diſputing,* in your own, or others, *anger*; or when *you,* or *they,* are any other way *diſtempered.* 1. *Not in your own anger,* becauſe then you are apt to make a *falſe judgment* of things, neither will your reprehenſion, or contradiction be performed with that *moderation* and *diſcretion* it ſhould be: Nor, if it be ſo, yet doth it appear ſo *to,* or hath the ſame weight *with,* the *reprehended,* becauſe they ſee you *angry*: but ſtay a little in *ſilence,* and let your paſſion *cool*; and by and by things will have another *appearance,* and *faults* ſeem *now* of a leſs *magnitude* than they did *before*; ſo that he, who reſolves not to *find fault in his anger,* will much ſeldomer *find fault*; and when he doth, will do it more *moderately,* and his reproof be more *juſtly* proportioned to the *Sin.* 2. *Nor replying or reprehending, in anothers anger.* For neither then do their *errors, faults,* or *overſights* appear to them ſo *great* as they are; and beſides your *reproofs,* at ſuch time, receive ill *anſwers* from them, and theſe ſerve to kindle *anger* in your ſelf alſo where there was none before. But when their *paſſion* is cooled, they more clearly ſee the greatneſs of their *fault*; and ſo, more profitably, and patiently, receive your *reproof,* and *counſel.* Much caution therefore hath the wiſeman given concerning this paſſion. *The diſcretion of a man* (ſaith he) *deferreth his anger, and it is his glory to paſs over a tranſgreſſion.* Pſal. 19. 11. And, *He that is ſlow to wrath is of great underſtanding: He that is ſlow to anger is better than the mighty; and he that ruleth his Spirit, than he that takes a City.* Prov. 16. 32. –14. 29. And on the other ſide: *A fool's wrath is preſently known.* Pſ. 12. 16. 11. *Not*

11. *Not contending*, and *striving in words* with any *one*, for any *thing*: but *abstaining* from *second answers* and *replies* (though most reasonable), after that, by some resistance made, the person at that time seems *indisposed*; and, imagining that we look after victory, hath shut the Gate to *Reason*. It is not *passion*, but *gentleness*, on *truth*'s side, that overcomes *passion* on the *other*; and, in such *meekness*, the victory is only *deferred*, not *lost*: And this, to suffer our selves to be *overborne* when Reason is on our side, rather than *contend*, especially in truths not so necessary to be maintained, is *an act of great mortification, and humility*; and, whilst you yield to *another*, the getting a great victory over *your self*; and we shall receive that praise from *God* which we willingly for peace-sake lose with *men*. Yielding to all the world, as much as you can, in point of *opinion*; and doing their *will* sooner, than your own.

12. *Not speaking any thing tending directly or indirectly to your own praise*, in *earnest*, or in *jest*, for *greater* matters *or* for *trifles* and such *things* as are by you thought *contemptible*: For many times there lies herein a feather of *vain glory*, tho not discerned by us; and many times to others it appears, and gives offence. *Not doing this*, I say, unless when some *extraordinary good* may come thereby; and then, delivering the matter spoken with much *moderation, apology*, and *humility*; acknowledging the *true author* of it; and qualifiing it, with relating your *faults*; always immediately *repelling* any *praise* given you by others, *God being only to be praised*, so long as he is the *Author of all Good*. So: generally *speaking* little *of your self* in any kind; of your *business*, of your *sufferings*, &c. savouring of self-love, and tedious to others. But, upon any good occasion given, *despising, vilifying, condemning*, your self, especially when commended: from which thing you will find much *benefit*, and, (were it worth any thing,

thing, or might you ſeek for it), more *reputation*, and a great deal more *eſteem* with thoſe that hear you.

13. *Not vindicating, or juſtifying your ſelf*, when receiving from your company ſome ſlight *defamations*, and *affronts*; nor *excuſing your ſelf* when blamed; and that, as you think *unjuſtly*: becauſe *ſelf-love* may blind you not to ſee a true *fault*; or if it doth not, yet ſome other way you deſerve more *blame* than *that* laid on you; to *which*, for *mortification* ſake, you may apply it: always remembering the moſt admirable *ſilence* of our Lord, in the queſtioning of his moſt innocent *life*. This practice will incourage your *friends* the more to mind you of your *faults*: And God undertakes our *Juſtification*, when innocent, much more effectually than we can do it, when we, for *humility*, *peace*, and *good Example*, deſiſt from it.

14. *Speaking of particular perſons as little as may be*; a thing ſeldome done without ſome wrong to them: It being more pleaſant to ſpeak of other men's *faults* than *virtues*; becauſe by the one we ſeem to our ſelves *advanced*, by the other *depreſſed*. Whether it be to *friend*, or *foe*, talk not of other men's *lives*, ſaith a *wiſe man*: But rather when there is occaſion to ſpeak of any *vice*, ſpeak what you have to ſay of it in *general*, and without application to *perſons*; or elſe in the firſt perſon, *I* or *We*; ſpeaking evil of no man *abſent*, though a *truth*; though a *truth well known*: *Excuſing* any as much as you can when evil ſpoken of, from their *ignorance*, good *intentions*, ſtrong *temptations*, or the like. Always ſignifying an *unwillingneſs* to hear them ill ſpoken of, which may perhaps diſcourage, and rectify the *Relator* (men uſually forbearing to ſpeak, what they think doth not pleaſe): or, at leaſt, may preſerve your own *innocence*. Making no *compariſons* between perſons; for ſeldome is the *one* of them praiſed, but that the *other* is depreſſed. Eſpecially, ſpeaking always reverently of *holy things* and *perſons*, and gene-

rally of all *persons in authority*, being our publick *Parents*, and *Benefactors*, for whom we are obliged particularly to *pray* (1. *Tim.* 2. 2.) and who to us are in the place of *God*. Taking heed of censuring their *actions*; which, being *publick*, are more talked of (and so we here to stand more upon our *guard*): and the true *circumstances* of them, by inferiors, many times little understood; and, as being the actions of *persons* above us, apt to be *maligned*, and *envyed*, and *mis-related*: Remembering the terribledoom of those in 2. *Pet.* 10, 11. and *Jude* 8, 9. who are not afraid *to speak evil of Majesty and Dignities*; when as God's Officers, and Ministers, the *Angels* themselves, for all their higher place, forbear to do it.

15. As much as you can, *abstaining from secular discourse*; and guiding, or diverting it *to*, or at least mixing it *with*, something of *Piety*, of *Spiritual matters* (which matters most concern all persons whatever), of *God's honor*, and *praise*, in some, or other, of his *Attributes*, his *wisdome, mercy, justice, providence, omnipotency* &c; to several of which every *action* in the world, that we can talk of, hath some near *relation*: Knowing that the glorifying God on this manner is one of the chiefest ends of God's *Creation* of us, and *Ordination* of them. Remembring the Apostle's Exhortation; *Let such speech proceed out of your mouth as is good to the edifying of Faith, that it may minister Grace to the Hearers*; and contristate not the Holy Spirit of God [that continually inspires such good motions into you *Eph.* 4. 29, 30.] by talking secular impertinencies. And again; *Let the Word of Christ dwell in you abundantly in all wisdome, teaching, and admonishing one another, in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord; and, whatsoever ye do in word, or work, do all in the name of the Lord Jesus: giving thanks to God, and the Father, by him.* Col. 3. 16, 17. And, *Non stultiloquium, aut scurrilitas, quæ ad rem non pertinet,*

sed

sed magis gratiarum actio. [*Domine totus mundus plenus est Te: & nescimus loqui de Te, vel ad Te.*]

16. *Lastly* in much company, so far as it may consist with your duty and charity, *accustoming your self to Silence*: not *caring* to be accounted, therefore, *stupid*, or *ignorant*, *melancholick*, or *unsociable*: by which *Silence* we escape many *sins of the tongue*, and keep more *calm* our *passions*, and an *entire peace* within our selves; as being free from others contradictions: (*pax animi, silentium; Tace paulisper, & tumultus animi cito pertranseunt:*) *whereby* we better examine the *cogitations*, and *fancies*, that are continually springing within us before they pass the gate of our *lips*, and judge many fit to be *suppressed*, and *stifled* in the conception; *whereby* we better hearken to the internal *whispers* and *motions* of God's Spirit: and, uningaged, can better discern the *value* of others discourse: *Lastly, holding our peace* furnisheth the Soul with *good thoughts*, and is the way not to *want* that which may be said *profitably*, and to *purpose*. *Recommendation of Silence.*

17. In Silence, not *suffering* your mind, to *lye idle*, or to *dwell* too much in your *ear* (where the discourse of others is not pertinent. For he that will be *dumb*, must also be *deaf*;) or, to *wander* whither it listeth to other matters no less vain than those you avoid, but *keeping it at work*; and putting your self in *another*, and *better company*: I mean, *conversing in your heart with God*, who is still with *us*, when we turn unto *him*; and goes not from *us* at all, but as we recede from *him*: Reciting in your mind some *Psalms*, or other ready *devotions*, (which will presently stop the course of your *passion*;) or your *ears* from your Companion's *impertinencies*. To which purpose are those Scripture-Exhortations of *praying continually with perseverance*, *always in all things giving thanks*, *rejoycing always*, *i. e.* in the Lord; *singing, and making Melody in our hearts to the Lord*; *not quenching the Spirit*. 1. *Thes.* 5. 16, 17, 18, 19.

Phil. 4. 4. *Eph.* 6. 18. *Col.* 4. 2. *Eph.* 5. 20. *Hæc est enim voluntas Dei in omnibus vobis.* 1. *Thess.* 5. 18.

18 *All this* that is to be observed in *discourse*, much more observing *it* in *letters*, and *writings*; Acts more *deliberate*, more *permanent*.

Digr. 1. Of the *numberless*, and continually *returning*, (and many of them very great) sins of *Discourse*.

Digr. 2. Of the *innocency*, many *benefits*, and advantages, of *Silence*.

§. 25. 11. *Of Extraordinary Abilities and Perfections, natural, or acquired.*

1. *Possessing with great jealousy, and fear*, and *mortifying*, *any* more *eminent* and *extraordinary endowments* of Soul or Body, natural, or acquired; as *beauty*, *strength*, *wit*, *memory*, *eloquence*, *learning*, &c, by hiding them to avoid *praise*, (where the exterior acts of them not necessary for deeds of *charity*,) and God will exalt your *humility*, and more divulge (as he sees meet) what you seek to cover. He walks in perpetual danger of ruine by *pride*, who hath any thing in him of extraordinary worth; and for him to assume any glorying from this, is a high act both of *ingratitude*, and *injustice*, whilst whatever these our *good parts* are they are God's *free gift*; and this *Potter*, as he pleaseth, of the self same *lump* now makes *one Vessel to honor*, and then *another to dishonor*; and is rob'd of so much of his *glory*, as we, or others, give to us.

§. 26. 12. *Concerning the avoiding former, or common occasions of Sinning.*

1. *Diligently foreseeing, and avoiding*, the formerly observed *occasions of sinning*; being such, either to your self, or to most that have used them. As (to name some) certain *places*; *persons*; *times*; *feasts*; *stage-plays*; *gaming*; *strong drinks*; such *company*; such *discourse*; such *books*; *romances*; &c: More specially, taking heed of purposely administring to your self the *occasions* of temptations; for so the very temptation to *sin*, being caused by your default, becomes *one*; whilst, in praying every day

day to God, *Lead us not into Temptation*, you lead your self into it.

2. Being more specially *aware* of those *vices*, to which natural *temper*, or your *calling*, or the *customes* of the *times*, or the *place*, incline you. As young men, of *sensuality*. Old men, of *Avarice*. An Inn-keeper, of *drinking to excess*. A Scholar, of *self-conceit*, and pride of judgment, *&c.*

3. *Crossing often your appetite* (your mind, as we say) in things purely *indifferent*, and of less moment; that it may better obey in the rest.

4. *Mortifying the memory*, and *imagination*, from ruminating again and feeding it self upon past, or present, sinful, or worldly, *pleasures*, and secular *consolations*, and *hopes*; being a great hindrance of our progress in *Piety*. (*Numb.* 11. 5, 6. *Exod.* 16. 13. comp. *Numb.* 11. 10. *Luk.* 9. 62.)

Digr. Of the great *power* of objects presented to the sense, for producing any operation we desire in the Soul.

§. 27. 13. *Resisting, first and small, Temptations.*

1. *Resisting* not only *great*, and *violent*, but *temptations* small, and of less *moment*; which, besides that they lead us unto higher, are so many, and so often returning, that, unrepelled, they may bring a great *guilt* upon the Soul. *Maxima pendent ex minimis. Qui modica spernit, paulatim decidit. Blessed is the man that feareth always*, Prov. 28. 4. Now, the sooner we begin to resist, the less strength we need to do it.

2. *In the access of a temptation.*

1. *Removing it presently from you*; or you *flying* from it; not *disputing* with it (for what is kept in dispute is kept still in mind, and so tempts still). *Flying from it*; either by *hindering* the presentment of it, or by *diverting* the *senses*, or at least the *mind*, to some other thing. The surest remedy (but requiring at first some valour and force

force to it) especially for intemperance, lust, enamour'dness, anger, strife, or any high passion concerning secular disturbances; *Alla guerra del senso vincon I poltroni Nella guerra d' amor chi fugge vince.* 'Tis a wonder to see how easily by this practice of running away, the Devil is conquered, but by other ways of standing out in fight, not without much trouble. In some *Temptations* it is necessary for conquering them not only to *divert* the mind to something else, but to do the quite contrary: As Temptations to *Avarice* are cured by giving much *Alms*: *Fearfulness* by putting our selves on what we *dread*: And *Vainglory*, by some eminent act of *Self-contempt* and secular *Disgrace*.

2. Turning and *retiring* your self presently to *discourse* with God, (the best, holiest, and readiest way where ever you are, in company, or alone, of *diverting* the mind;) Discoursing with him either by *praying* (in your mind) against the present Temptation, by which you may hope for aid from him. Or (since praying against a thing retains still the memory of it) by *using* some other more general, and accustomed, *devotions*: As reciting in your mind the *Lord's Prayer*, some *Psalm* which you have by heart, and can easily repeat. By which the mind (not capable of intending two things at once) will soon let hold go of its former *object*; And you shall happily change a Sin into an act of Religion; and the Devil be a very great looser by his Temptation.

3. *Meditating on our Saviour's Passion*, or on some one of the *Quatuor Novissima*, especially that of your *death*, or that of *future joys* opposed to the promised present pleasure of sin. Which future joys also may be advantagiously represented to the Soul, as in the same kind of pleasure that the Temptation is. *Fallitur etiam dum sentit se falli.*

4. Using some *Corporeal act*, that puts you to some

pain

pain, which preſently calls off the mind to it; or ſome *Act* tending to *Humiliation* and Contrition. As *croſſing* your ſelf: *Beating* your Breaſt: *Kiſſing* the Ground: *Contemplating* a Crucifix, or ſome *devout* Picture.

4. *Reflecting your thoughts* on the like former *actions of ſin*, and conſidering what *after-joys*, or *inconveniencies*, *diſpleaſures*, and *anxities* followed them. For hence your experience will quickly inſtruct you to chooſe the *good*, and abhor the *evil*.

5. *Conſidering*, *That God and his Angels look upon you* now as in a *Fight*, ready to applaud and crown your *Victory*, and *Satan* your Enemy ready to triumph in your *Fall*: and that all your *actions* are regiſtred in God's Book, and ſeem to paſs away; (yet without paſſing away;) and theſe once done *(good, or bad)* follow you for ever.

6. If nothing elſe will cure you, *delaying the execution*: for moſt *ſins* prevail by *importunity* and prevention of the *acts* of judgment, when there is great plenty of *reaſon* on the other ſide. But by delay, if no external *accidents* alſo (as they do many times) do intervene, yet *reaſon* gathers forces; And the *paſſions*, naturally violent, are as little permanent; and ſuch as time deſtroys without any other enemy. *Omnis cupiditas relangueſcit.* He that can *defer* is ſafe.

7. *Confeſſing your temptation preſently to another*, which is enough many times to chaſe them away, *by* your, as it were, *ſhaming* the Devil, whoſe works *hate light*, and are not able to abide the examining; and, *by* the *good Counſel*, which a friend at that time is better able, than your ſelf, to give you; or alſo *by* your own *reflections* upon them, whilſt you are performing this *Action*.

§. 28.

1. *Suppreſſing evil thoughts, and firſt motions of Sin*; and all *leſſer* ſins, that they lead you not into *greater*: eſteeming no ſin to be *little*; and the moſt, to be the malicious ſug- 14. *Suppreſſing evil thoughts & firſt motions of Sin*, &c.

suggestions of *evil Spirits*: which will make you the more to abhor them.

2. Since *thoughts* may arise in you from *three* several Causes, 1 not only from *your self*; but, 2 from the *holy*, or 3 from an *evil, Spirit*; Much *observing*, and having a great *reverence*, or jealousy, of, *them*, according as they may seem to proceed from the *one*, or the *other* of these *external principles*: The *one* working more *powerfully* in all the Children of *God*; the *other*, in all the Children of *Disobedience*; but both working, less, or more, (ordinarily), in both good and bad men. And therefore great care and circumspection to be used herein, what degree of *perfection* soever you seem to your self to have attained.

Digr. Of the sinfulness, and great pollution of the Soul by evil *thoughts*, when long dwelt on, and not suddenly removed.

3. *Suppressing*, when we cannot the *inward* risings in the Soul, at least the *outward* motions of passion in the Body; and endeavouring to hide them: which indeed (all *Passions* being also bodily motions of the heart) is *quenching* them.

4. *Suppressing* (after guilty thoughts betrayed by some external passion) yet the *outward action*, or any part thereof. These *outward sins* being far greater, than those of the *heart* only; because, by the longer space of our *consideration*, they have still more of *wilfulness*, *and malice*; require a more *intense act* of the Soul to produce them; do *more harm* to others.

Ways to break ill Habits.

5. To overcome *ill habits*, contracted; or, to prevent *them*, feared; rather assaulting them *singly*, and bending all your force chiefly against *one only* at a time, (there being ordinarily in every man some *Master-Sin*, which a many other serve, and the rectifying of *which* helps much for all the rest). In the morning *resolving against it* for that one day; and diverting the occasions, which that day

day may tempt you to *it*; eſpecially often in that day calling to mind, how you have *forborn* it: upon committing or rather about to commit it, forcing your ſelf, and uſing ſome bodily *geſture*, and ſaying ſome words of *penitence*; (As *throwing your ſelf down on your knees; kiſſing the ground; ſmiting your breaſt*; ſaying ſome part of the 51 Pſalm; or ſome other pious *Ejaculations*, imploring God's help; thinking on *Death, Hell, Heaven,*) *ſetting down* how many times you *commit* it *&c.* for ſuch taking *notice* of it is the firſt ſtep to *reformation*: *Laſtly*, making more ſpecial *ſuit* againſt it in your *prayers*.

6. *Often diſcourſing* at times, when free from the temptations of it, of the *ſinfulneſs of the vice* you are moſt ſubject to; and of the *excellencies* of the contrary *virtue*. For ſuch *diſcourſe* will not only outwardly *engage* you to others, but, by little and little, inwardly *incline* you, to *hate*, and *deſpiſe* it. When your *Soul* is more at reſt, and the *temptations* of the *ſin* are not ſtrong upon you, ſtrongly forcing your ſelf with great courage to exerciſe ſome *act* of the contary *virtue*, ſeeking out (if you meet not with them) ſome occaſions for this purpoſe.

1. On the contrary, *cheriſhing* and *improving* (with recogitation upon them) *all good motions that ariſe in the Soul*, as *inſpirations* of the divine *Spirit*, (without which *we can think no good thing*, 2. *Cor.* 3. 5. and therefore all *good thoughts* from it; which *Spirit* the Apoſtle chargeth us *not to quench*, 1. *Theſ.* 5. 19. *Not to grieve*, *Eph.* 4. 30. Now, if from *it* we derive our *good thoughts*, then ſo often as we repel the *one* we grieve and quench the *other.*) Seeking any outward *occaſions*, that may excite *good thoughts*. And (when we cannot conquer our *will*) praying againſt our will, *that God would make us able to will them*. And this *wiſhing* (through the ſtrength that God giveth) will at laſt bring forth *willing*. *Per id* §. 29. 15. *Cheriſhing all good motions in the Soul* &c

quod homo potest, venit ad id quod vult. In things Spiritual, doing our *endeavour* effects our desires: *to him, that hath, shall be given,* till at length he have *abundance.*

2. *Never neglecting, or refusing, to do, a little Good,* as *nothing* valuable (though it be but producing in your self, or in another one single good thought, or wish), there being nothing *little* in God's service. Nor, *to practice a small mortification* as little profiting: nor *to forbear a little ill,* as no great hurt.

3. *Not suffering any* (though inconsiderable) *breach* to be made upon a good *custome,* nor any accrument (as of little consequence) to a bad.

Of the power of Custom.

Digr. Of the great *power of Customes.* Both (of those of the *affections,* and the *will*) *desires,* and *appetites.* And (of the *intellect*) *speculations,* and *opinions*; inward *habits,* restlesly, inviting us as much, as outward *temptations.*

Digr. Of the great *power* of often remembrance.

4. To introduce *virtues,* and expel *ill habits,* practising first in *small* matters rather than *higher,* unless you perceive God to give great strength, that you may not in the *attempt* be presently disheartned.

5. *Making hast, and being speedy* (whilst you are well inclined) in the *execution* of things well purposed, and undoubtedly *good* For none hath continually the like *fervour* of the Spirit. *Si aliquando, cur non modo? Si non modo; fortasse nunquam.*

6. *Beginning a good action* (when not so well disposed to it) without much consultation with the *Flesh.* *Quien siempre mira lo postrero, nunca a comete gran trecho. Et Incipere dat velle*; Beginning makes us willing. The deliberation being as it were occupated by action. *Tutta la pena si senti un poco nel principio.* And, *Omnia inchoata, tolerabilia, facilia, cito transeuntia, magnam consolationem relinquentia.*

Sub-

Subjecting your actions, in all things (not contrary to the law of God; which things, where is any doubt, you are to learn from your *spiritual Superiors*) to the *conduct*, and *guidance*, and *commands* of another. And *this* according to some prescriptions of a *rule*, or otherwise. Or at least subjecting the *most considerable*; or those more *doubtful*. Whose reason, if not of better *judgment* (though such you may have, if not faulty in your choice) yet void of *passion* in another mans affairs, can better guide you, than your own (some way, or other) partial *affections*. §. 30. 16. *Subjecting your self to another's conduct.*

1. *Restraining hurtful liberty*, with *resolutions*, *obligations*, *vows*, to the forbearance of such a *vice*, of such a *temptation*; performance of such a *duty*, or *counsel*, at such *hours*, on such *occasions*, *&c.* For by *this* we attain to some *resemblance of the good Angels*, when binding up our former dangerous freedome we for the future necessitate our selves *to do well*. And this dedicating and consecrating of such our *service* to God with a *Vow*, and the greater firmness and resolution of *mind* wherewith such duty is performed; the offering of the *tree* it self as well as the *fruit*; the *will* it self, and the *freedome* wherewith God hath endowed it, as well as its *action*: this *internal* voluntarily contracted *necessity* of *well doing* doth, as the *Schoolmen* observe, set a much *higher value on such action, and render it of a far greater merit and worth with God*. As also the same *Vows* do more strongly fortify the *mind* against future *temptations*, whilst it suffers not *that* to re-enter so easily again into *deliberation*, which it hath already put out of its *power*; and our former *lusts*, or also *Satan*, despairing as it were now to be heard, makes no more *assaults*. §. 31. 17. *Restraining your liberty, with Resolutions, and Vows.*

But these *Vows* or *Resolutions* at first are to be made only for a short time; and *so* that with some tolerable penalty you may *redeem* your former liberty, by obliging your self only either to do such an *Act*, or suffer such a *Mortification*.

So often *fast a meal*; *say so many Prayers*; *give so much Alms*; &c. Which Penances if you do indispensably *exact* of your self when relaxing good *Resolves*, you will wonder to see, how small a *forfeiture* many times breaks-of the custome of a *fault*, from which neither *Hell* could affright, nor *Heaven* allure. But at the first take heed of making any absolute and perpetual *engagement* for performing things that are of more *perfection*, least *Satan* tempt you beyond your power of *resistance*, when as you have not as yet gotten a perfect command over your *will*, nor *sate down first* (as our Lord adviseth you, *Luk.* 14. 28. *&c.*) *to consult your strength whether you have forces enough to conquer your Enemy, and materials enough to finish your Building*; and least you thus render the doing of that a *sin* to you, which before was *innocent* at least; and, by your soaring *higher* than your weak wings will yet carry you, you fall *below* your former Station, and inherit a *Curse* from our Lord instead of a *Blessing*: *Let not thine heart be hasty* (saith the wise-man, *Eccl.* 5. 2. 4, 5.) *to utter any thing before God* [*i. e.* by way of promise in matters not of necessary Duty.] *For God hath no pleasure in fools, and thou must pay that which thou hast vowed*: [Therefore] *better it is, that thou shouldest not vow, than that thou shouldest vow and not pay.* Which in the first verse he calls a *Sacrifice of Fools.* But a Vow releasable, *toties, quoties*, upon a forfeiture, especially for new beginners in a course of Piety, cures all this.

§. 32. 1. 18. *Imposing voluntary Mortifications.*

1. *Imposing voluntary Mortifications on your self*; and that for many ends.

1. *For a Sin committed, or Duty omitted.*

1. To *mind* you more of *such a sin*, and to help to dispose you to that *contrition*, and *affliction* of spirit which is required for it; and which, whenever it is *sincere*, and *true*, doth also produce some of these external *penitencies* of the Body in some degree.

2. *To*

2. *To appeaſe* (upon the ſight of theſe humiliations teſtifying your ſorrow) *God's preſent*, or *future*, *wrath* towards it; and to divert his eternal *judgments*, and prevent alſo his temporal, many times very heavy *ones* for greater *ſins*; and theſe *judgments* inflicted on ſinners *penitent*, and already *reconciled*. (See 2. *Sam.* 12. 10. *Deut.* 3. 25, 26. 2. *Chron.* 16. 7, 8, 9. -20. 37. -35. 22, 23. 2. *King.* 20. 17, 18. comp. 2. *Chron.* 32. 31. *&c.* 1. *Cor.* 11. 30. 2. *Sam.* 24. 13. 1. *King* 21. 2. 2. *Chron.* 33. 12. *Jo.* 3. 10. comp. 7. 2. *Chron.* 34. 17. *Jer.* 26. 19.)

3. *And to deter your ſelf*, by theſe your *ſufferings* for the *paſt*, from committing the like *ſin* for the *future*: Thus, not laying hold only on God's *mercy* to Sin; but voluntarily ſiding and taking part with his *juſtice* againſt it; not wiſhing, or thinking fit, that ſo much *wickedneſs* ſhould be altogether *gratis*, and painleſs remitted; but (for the honor of the divine juſtice) vehemently deſiring, and adjudging your ſelf, to undergo ſome proportion of *ſufferings* for them.

2. *For bringing your fleſh*, cuſtomarily (ſeverely, and hardly) uſed to yield more facile *obedience to the Spirit*, for the preſent, or for the future, in things of *duty*, and times of *need*: for he only ſtartles not, when afflictions come, who doth *præoccupare tela fortunæ*; and whoſe body ſuffers from himſelf what the world can threaten to it. 2

3. *For obtaining from God the gift of any ſpiritual Grace*, or temporal *favour* (*Eſra.* 8. 21. *Heſter.* 4. 16). For obtaining his reſolutions of our conſultations, doubts, *&c.* For which divine favours, theſe rigorous Mortifications excellently prepare us, and are with him moſt forcible.

4. *For obtaining the pardon of other mens Sins*, (to whom we have relation, and of whoſe puniſhments alſo we may, and are likely to partake,) or *relief of their miſeries*, (*Pſal.* 35. 13, 14.) or *ſupply of their neceſſities*. 4

2. In the ſeveral *ways* and *manners* of Mortifications guiding 2

guiding your self rather by the *Example* of Holy men (who by the practice thereof have arrived to great Piety and from Experience recommended them) than by your own *Judgment*; which experience shews many things to operate much contrary to our former opination.

3. *Ingaging* (if need be) to others your *performance* of these voluntary *Penances*; and of your *Vows*; and paying, to them, your *forfeitures*, &c.

4. Often *melting and softening* of your *heart* with *sighs*, and *tears* (*Act.* 20. 19. 31. *Phil.* 3 18.—2. *Tim.* 1. 4.) This is a great benefit that accrews to us from *afflictions*, and *crosses*.

Digr. The benefit of *tears* upon the Soul; and of not restraining, but cherishing the *effluxes* of our Compassion, for *our selves*, or for *others*; The many several *kinds* of them, all *profitable*.

§. 33. *A Catalogue of several Mortifications.*

A *Catalogue* of several sorts of *Mortifications*, &c.

Digr. Whereof, in respect of several *persons*, some have much greater *effects* than others, and are also by them more willingly entertained, and therefore it seems not amiss to hint some variety. *Humiliations* of the Body, by so many Meals *fasting*. *Harder cloathing*, as *sack-cloth*. *Lodging*, as lying on the *ground*, on *boards*, on *ashes*, on *straw*; In their *cloaths*, to be the readier for rising, and for their *Devotions*, and to save the time of dressing and undressing. 2. *Sam.* 12. 16. *Going bare-foot*. 2. *Sam.* 15. 30. *None*, or *short Recreations*. *Abridging* the *hours* of rest. *Sleeping* in our *cloaths*, or in a *seat*, not *bed*, to be readier for imposed *duties*. *Punishing the Body* with *scourges*, *weights*, *hard labours*, &c. *Denying our selves* for a time of *what* we find the *occasion* of a former Sin. *Crossing indifferent desires*, to learn our Sense *obedience*. Enjoining our selves *so much solitude* and *retirement*. The *abstaining* from such company. *Silence* for such a time. Such a proportion of

alms.

alms. Sending *Alms* abroad to *Religious*, to the *poor*, desiring their *prayers* for you in relation to such necessities as press you, *Sickness*, *Persecution*, &c. Reading so many *Chapters* in the Scriptures, or other *pious Books*. *Meditating* so long on such a *subject*. *Repeating*, committing to *memory* so many Psalms. *Multiplying* extraordinary *hours* of Prayer. *Visiting* some loathed *objects* of mortality or pitty. *Confessing our fault* to another every time we commit it *&c.* Many of which, and many more may be largely exemplified in the *practices* of our *Lord* Himself.

§. 24. 19. *Confessing frequently your sins to your spiritual Guide.*

1. *Confessing very frequently all your sins to your spiritual Father and Director*; to receive his ministerial *Absolution* from them upon judgment of your penitence; his Sacerdotal *Benediction*; and prescription of such *Humiliations*, and *Penances*, as may be thought further necessary for the appeasing of *God's wrath* towards *them*, and your present *cure* from *them*: to receive his spiritual *advice* and *Consolations*; his *Prayers*, and *Intercessions* to God for you; to *put* your self to the oftener *shame*, and the taking *revenge* on your self for them; to *glorify* the *justice* of God's *judgments*, (if then you lye under any) and to *avert* them. For *Confession of sin* is a special *means* to the sick, or otherwise afflicted, for their *recovery*, and *deliverance out of their distress*; Jam. 5. 14, 15, 16. The *resolution* of such *frequent confessing* keeps a modest man in *awe* from sinning; the *preparing* for Confession helps him better to *know* his Sins; the *testifying* to another of his sorrow for them, binds him more to *forsake* them; and God's *grace* and *illumination* accompanies such Humiliation.

2. *Your Confession* (to reap the more benefit therefrom) *to be always very particular*, that by the more exact knowledge of the state of your conscience (both concerning the several *facts*, and especially concerning the *motives* to, and

and the *continuance* of, them) your *spiritual Physitian* may apply more proper remedies to your disease.

3. *Uncovering your sins* (especially your greater sins, and those that more afflict your conscience) *to other your confidents*; and, amongst them, to *those* rather by whom you are esteemed, and who are more eminent than you in Piety, for your *greater Mortification.* And very beneficial it is to do the same, upon the rising of any *temptation*: for this much confounds your *spiritual adversary* that suggests them, to see himself ministerial to your *vertues*, instead of *faults*.

4. *Ordering*, with some others daily conversation with you, a *mutual, conscientious*, and *free, admonition of your faults*; Even the wisest, and holiest of men, being not, so well as others much inferior, able to discern some of their *imperfections*

v. 35. 20. *Openly professing a zeal of Piety and Christian Vertues.*

1. *Making open profession* of your extraordinary *desire* and *affection to Devotion* and Piety. Forbearing no *holy* Action, because to be done *openly* and in *publick*; and resolved for this willingly to undergo the imputation (as it must be at first) of *Hypocrisy*, or *Vain-glory*. Remembering *Ecclesiasticus* 20. 22. *There is, that destroyeth his own Soul through bashfulness; and by accepting of persons overthroweth himself.* *By this* course you shall never afterward be ashamed of your *duty*, when it happens to be contrary to *fashion*, having, once for all, pre-occupated this shame in your former Profession. *By this*, you shall stand at all times engaged to make good what you so openly pretend. *By this*, others, as knowing your resolution, will cease to tempt or seduce you from it; and will abandon you to your better *inclinations*.

2. *Contemning utterly, and scorning*, worldly *Reputation* and *Disgrace*; the pleasing or the offending of men; which are the greatest enemies of *Piety*.

3. *Con-*

3. *Contemning* (in the exerciſe of Religious Duties) *ſcandals*, and offences, unjuſtly taken at you.

Strongly imagining (or rather apprehending what is a truth) *the preſence of God* (as alſo of his *Holy Angels* ſtanding always by you) in the *place* where you are, and looking into your *deeds*, *words*, and *thoughts*, and much rejoycing in your *Virtues*. *This Imagination* (thro God's Grace) is eaſily attained, by accuſtoming your *fancy* awhile thereto, and will much enliven your *prayers* and *diſcourſes* with *God*; and ſanctify and ſolace your *Solitudes*, *&c.* But, without often weighing, and pondering, *this preſence*, your general knowledge (thus unapplied), *that God is preſent in all things*, will not benefit you ſo much. See larger Directions concerning this below, §. 94. §. 36. n. 1. 21. *Strongly apprehending God's preſence.*

Conſidering God's Omni-agency; and that *nothing* ſmall, or great, in this world happens to us by *chance*: but that God's Creatures only perform and execute what his *hand*, and his *counſel* determined before to be done: *i. e.* that *nothing* here is done, without the *Divine knowledge*, *permiſſion*, and *providence* directing it to the *Divine*, *i. e.* to ſome *good*, or alſo the very *beſt End*. The *Benefits* of which Meditation are always exceeding *great*. For who ſtrongly believes and remembers *this*, conforms himſelf peaceably to all *events* as to *God's Will*; and is contented with whatever happens, as knowing this *Divine Will* to be ſteered alſo with infinite *Wiſdome*. Therefore as he is diligent in his *labours*, directed to many particular good *ends*, ſo he truſts not in *theſe* to effect ſuch *ends*, but looks more at the motions of the *Divine Will and Co-operation*; and ſo ſoon as ever this, by the event, diſcovers it ſelf to him, whether it *diſ-appoint*, or *proſper*, his works (and thoſe ordered in the beſt manner he could for God's *Service*,) He ſides with this *Divine Will*, it being as the main § 36. n. 2. 22. *Contemplating his Omni-Agency.*

end his actions aimed at. And thus he is never defeated in his purpose. Is ready to *praise* God on all *occasions*, whether seeming (as to particular ends) *good*, or *bad*; as knowing indeed *all best* that God doth. Entertains with chearfulnes and resignation to this Superior *Power* all *cross accidents*; gives God particular thanks for every *thing* that falls out *well*: suffers none of God's excellent *works* to be lost, and passed by unregarded; but observes *them*, speaks of *them*, acknowledgeth *them* for *his*, and gives *him* Glory: and admires and commends no *persons* else for any good, but only as his *Instruments*, and with an eyeing of *him* as the chief *Principle* thereof: Is displeased with the *actions* of none of God's Creatures, in order to himself; and especially, not with those of his *enemies*; cannot think *ill* of them for this, but always *excuseth* and *pardoneth* them, as looking beyond and above them at the *Divine Providence*, which by them *exerciseth* a necessary tryal of his *patience*, and other Christian *Virtues*. Finally in all things that befall him, he sees as it were *God's Will* writ upon them: and so, out of the love of God, admits them into his affections, saying continually in his heart: *Domine fiat voluntas tua.—Pater mi, non sicut ego volo, sed sicut Tu.* And so continues always in *repose*; is seldome or never much *angry* or *discontented*. And by this way exceedingly pleaseth *God*, for he is always undissemblingly commending whatever He doth.

PART

PART III.

DUTIES.

AFter theſe *Conſiderations*, and *Counſels*, the *two* firſt parts, chiefly directing to the cure and preventing of Sin, *our negative Holineſs in eſchewing evil*; follows the Third; *Viz.* The *poſitive Sanctity* that God our Creator requireth *of*, and *in*, us; conſiſting in the *Practice of all Holy Duties and Chriſtian Virtues*. Of theſe, *Firſt*, In diligently doing all *good* we can. *Secondly*, In patiently ſuffering all *evil*; together with the means to procure and preſerve theſe *Virtues*. §. 37.

For the former, *The practiſing all Holy Duties, and doing Good*; The *Duties* required of a Chriſtian are *threefold*. 1. Towards *your ſelf*, Duties Moral. 2. Towards your *Neighbour*, Civil. 3. Towards *God*, Religious. Living, 1. *Soberly*, 2. *Righteouſly*, 3. *Holily*: The three grand Duties mentioned in our Lord's Sermon, 1. *Faſting*, *Matt.* 6. 16. —2. *Alms*, -6. 1. —3. *Prayer*, -6. 5. In the proſecution of which, ſo far as the former *Counſels* are ſubſervient to the promoting of them, I ſhall refer you to them, and forbear here a repetition.

1. Then, The *Duties* I have choſen more ſpecially to recommend to you concerning *your ſelf*, and which may prepare you for the *Duty* you are charged with to your *Neighbour*, and *Service* you owe unto *God* (For the *third* §. 38. 1. *To your Self.*

 depends

depends on the *second*: *He that loveth not his Brother, how can he love God?* 1. *Jo.* 4. 20. And the *second* again depends on the *first*; whilst your *Neighbour is to be loved only as your self. Matt.* 22. 39.) are these.

1. *The purity and sanctification of Body, By*

§. 39. 1. Temperance and Sobriety, in *Food*; in *Apparel*; *Lodging*; *modest Deportment*; &c.

For the better attaining of some perfection in which *Virtue*, I must refer you to review the former *Counsels*, concerning *diet, sleep, recreation, sensual pleasures, the avoiding usual and former occasions of sinning*, in §. 17. 20. 21. 22. 26.

Digr. 1. Of the great influence the several treatment of the *Body* hath upon the *Soul*, and all its *actions*. Therefore much care to be spent upon a right government of *It* by him who aspires to any *Holiness* or *Virtue*.

Digr. 2. Of the *Vices* opposite.

§. 40. n. 1. 2. *Chastity*; where I remit you to what hath been said before of the *Gift of Continency*, §. 17. n. 4.

Digr. 1. Of its Contraries, *Adultery, Fornication, Self-pollution* and *Uncleanness*, unlawful and unnatural *Lusts*.

§. 40. n. 2. Of which it may be observed; That with no other *Passion* men are so strongly assaulted as with *lusts and sensual loves*: Therefore, *Hos.* 4. 11. It is said *to take away the heart*: *No Passion*, that so much increaseth the *desire of it* the more we descend to a particular cogitation, and discussion of it: So that it is not to be conquered by *wrestling* with it, but by *running* away from it: *None* that in its acts so captivates and incarnates the *Soul*, and restrains its *liberty* of reasoning or thinking of any thing else. Therefore *God* in pitty to man hath provided him a lawful *remedy* thereof by *Marriage*: But yet still left him under

under great reſtraints, *confining him to one ſingle perſon*; and moſt ſeverely *prohibiting* the ſatiating thereof in any other way, either with any other *perſon*, or by *himſelf*. And ſuch *ſins* (great varieties of which are left in man's power) we find above moſt other faults exceedingly aggravated, both for the great offence they give to God's own *Holineſs* and *Purity*; and for the great diſhonour and defilement they bring to the *bodies* of ſuch perſons, whom he firſt created after his own Image, and ſince hath made *Members of the Body of Chriſt, and Temples of the Holy Ghoſt*; and from the beginning hath caſt a natural *ſhame* and *modeſty* upon him, as to the committing of theſe more than of any other, *Crimes*. And ſuch carnal ſins we alſo find, beyond almoſt any other, purſued with moſt ſevere *judgments*. For all which I muſt recommend theſe Texts and Paſſages of Holy Scripture to your ſerious meditation.

1. That amongſt the works of the Fleſh theſe ſins of *Uncleanneſs* are uſually ſet in the Front. See *Gal.* 5. 19. *The works of the fleſh are manifeſt which are theſe; Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, &c.* Again, *Col.* 3. 5. *Mortify therefore your members which are upon the earth*; that is, *Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, &c.* After which in the ſecond place, Verſ. 8. follow, *Anger, wrath, malice, evil ſpeaking or blaſpemy.* Again, 1. *Cor.* 6. 9. *Be not deceived: neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abuſers of themſelves with mankind &c, ſhall inherit the kingdome of God.* Rom. 1. 29. *Being filled with all unrighteouſneſs; Fornication, &c*; See the like 1. *Cor.* 5. 10, 11. —1. *Pet.* 4. 3. —2. *Pet.* 2. 10. Still you ſee *theſe ſins* as the greateſt darlings of the *fleſh* lead the whole band. And theſe ſins of *Luſt* are they, with which the *Gentiles* everywhere ſtand principally charged before the *Light of* § 40. n. 3.

the

the Gospel shone amongst them. See *Rom.* 1. 25, 26, 27. 1. *Thess.* 4, 5. *Eph.* 4. 19; and *which* are ordinarily linked together with that of *Idolatry*. See 1. *Cor.* 5. 10, 11. -6, 9. *Rev.* 22. 15. (being a usual companion of their *Idol-feasts*) or with πλεονεξία; whether this be taken for the *coveting of persons* as some understand it, or of *riches*, which is said to be *Idolatry* too, *Eph.* 5. 3. 5. *Col.* 3. 5. These two, *Harlots* and *Money*, being the two great *Idols* in this lower world; the *one* or the *other* of which steal away mens hearts.

§. 40. n. 4. 2. That in these Scriptures (See 1. *Thess.* 4. 3. 7, 8. And 1. *Cor.* 6. from the 13. verse to the end) *These Vices of Carnal Lusts* are aggravated as peculiarly opposite to a certain *Holiness* which ought to be in the *Body* as well as in the *Soul* of all those who profess themselves *Members of Christ*, or Members of that *chast Virgin* (as the Apostle calls her 2. *Cor.* 11. 2.) *his Spouse the Church*; whom he *bought and purchased to himself with his own blood and life*; and whom he *cherisheth as the same flesh and bone* (*Eph.* 5. 29, 30. *&c.*) and as the *same Spirit* (1. *Cor.* 6. 17.) *with himself*; and for whom now is our *Body* as well as the *Soul*; and *the Lord for it* (1. *Cor.* 6. 13.) Therefore is this *Holiness* of the Body, both *conjugal* and *virginal*, as well as of the Spirit, often mentioned by the Apostle 1. *Thess.* 4. 4. *This is the Will of God* (saith he) *your Sanctification, that ye should abstain from Fornication, that every one of you should know how to possess his vessel* [*i. e.* his Body, See 1. *Sam.* 21. 5.] *in sanctification and honour; not in Lusts of Concupiscence. For* (ver. 8.) *God hath called us not to Uncleanness, but unto Holiness.* And 1. *Cor.* 6. 20. compared with *Eph.* 5. 29. *&c.* to the end. *Ye are bought with a price* [*to be the Spouse of our Lord*] *therefore glorify God in your Body, and in your Spirit, which are God's.* [his Members now, not yours; according to 1. *Cor.* 7. 4. *The wife*

wife hath not power of her own Body [No more then hath Christ's Wife or Spouse] *but the husband.* Ibid. vers. 34. *The Virgin* (saith he) *careth for the things of the Lord* [how she may please him] *that she may be holy both in Body and Spirit* [which is a transcendent Holiness of the Body beyond the Conjugal]. And 2. *Cor.* 7. 1. (after the Apostle had spoken of their being God's Temples in the 6*th* Chapter), *Wherefore* (saith he) *let us cleanse our selves from all filthiness of the Flesh and of the Spirit,* [so] *perfecting Holiness.* And more expressly: *Flee Fornication* (saith he) 1. *Cor.* 6. 18. [Why?] *For every* [other] *sin that a man doth is without the Body* [*i. e.* without any proper infamy to the Body, or giving the power and honour thereof to another besides our Lord Christ] *but he that committeth Fornication sinneth against his own Body* [*i. e.* in degrading it to so base an alliance as to become the same with that vile creature with which it sinneth]. Therefore, *Eph.* 5. 3, 4. the Apostle also peculiarly concerning this sin or any filthy discourse tending to it, giveth charge *that it should not be once named among such as will go for Saints. But Fornication* (saith he) *and all Uncleanness or Coveteousness let it not be once named among you as becometh Saints;* Nor *filthiness or foolish talking which are not convenient* [or which greatly mis-become such as you; see the same phrase, *Rom.* 1. 28]. And as God cast a special shame upon man in the committing of this Sin; so, in receiving him again after his fall into a *new covenant* of his Grace, made with *Abraham* the Father of the faithful, he caused the *Seal* thereof to be set particularly on those parts, in a circumcision of them, which were the instruments of *Lust.* In *Rom.* 1. 26. *&c.* We find God to abandon those, who had otherwise much displeased him in their *following Idols &c,* whenas God hath left such manifest testimonies in all his creatures of himself, to *abandon* them I say to these *unnatural lusts* as it were

were to the greatest disgrace and dishonour of humane nature that could be; called there πάθη ἀτιμίας. And in *Apocal.* 22. 15. The Practisers of one Species thereof (as if it did utterly depose us from our man-hood) are called by the name of *Dogs* (which see also in *Deut.* 23. 18. and *Phil.* 3. 2. for the *Gnosticks* stood guilty of such impurities). And, *Job.* 36. 14. This is pronounced as a Curse upon a Hypocrite; that *Vita eorum* is *inter effeminatos.*

§. 40. *n.* 5. 3. The *wrath* also of God towards those Sins above others appears every where in these holy Writings most evident; by whose *revenge* we may most rightly measure the *greatness* of these *faults*, by many made so natural and excusable. In 1. *Thess.* 4. 6. the Apostle warns the *Thessalonians* to abstain from the Fornication of the *Gentiles*, *Because the Lord* (saith he) *is the avenger of all such*: And, *Heb.* 13. 4. *Marriage is honourable and the Bed undefiled: But Whore-mongers and Adulterers God will judge.* And in detestation of such unlawful Lusts, the Lord appointed *Deut.* 23. 2. *That a Bastard should not enter into the Congregation of the Lord until his tenth Generation.*

And *for these sins* it was, that God in the sacred Story inflicted those fearful Judgments to which none other can be compared. *For these*, that he *drowned the world*, and washed away its pollution with the *Flood*, *Gen.* 6. 1, 2. *For these*, that he rained flaming *Brimstone* on *Sodome* and *Gomorrah*, and purified their Land with Fire. *For these*, that all those mighty *Nations* were destroyed out of *Canaan*, and their Land given to the Children of *Israel*, See *Levit.* Chap. 18. Where, after great variety of these sins rehearsed, it follows, Vers. 27. *For all these abominations* (for this name God gives to these Sins for their loathsomness) *have the men of the Land done that were before you, and the Land is defiled*; and therefore, in the Verse following, this defiled Land is said to have *spued*

out

out the inhabitants thereof. For such Sin, that Twenty three Thousand of the Children of *Israel* also fell in one day at *Baal-peor* before they entred *Canaan.* See 1. *Cor.* 10. 8. For such Sin, that all the Tribe of *Benjamin* was cut off, except only Six hundred men, *Judg.* 20. I need not mention the Wars and Slaughter that followed upon *David*'s Adultery; and the ten Tribes rent from *Solomon* as a Judgment upon his being seduced to the Toleration of *Idolatry* by his Lusts and unlawful Marriages. This is enough to shew that these Sins, tho seeming most excusable and natural to Man, are most abominable and loathsome to God; especially since the new Contract that is made between Us and our Lord; and since our Bodies are become the Temples of the Holy Ghost; *Which Temples* (1. *Cor.* 3. 17. saith the Apostle) *Whoso defileth, him will God destroy.*

2. *The Purity and Sanctification of the Soul,* By

3. *Humility,* [ταπεινοφροσύνη], and *Mortification* of your *Reason*; opposite to all *self-conceit* of your own perfections; (and especially that of your Holiness, and Mortifications;) *pride*; *hypocrisy*; *ambition*; *envy*; *wrath*; *contentions* of Argument; *disobedience* to Superiors; *curiosity* of Science; *Schism*; *Heresy*; and what other Vices proceed from *high-mindedness.* §. 41. 3. *Humility*

Of its Opposites. §. 42.

1. Rational; *Pride* of Wit, and Judgment.

2. Spiritual; *Pride* of Purity and Holiness.

3. *Anger against Vice*: aggravating of other mens faults, when as *Charity covereth them* (1. *Pet.* 4. 8.) and *beareth, and hopeth, all things* 1. *Cor.* 13. 7. and *considereth her self, lest she also be so tempted, Gal.* 6. 1.

4. *Anger against Error*; and contending vehemently (to convince those that oppose us) for truth; *when as*

the wrath of man, &c. *Jam.* 1. 20. *And the wisdome from above is gentle*, &c. *Jam.* 3. 17. *And the man of God should not strive*, 2. *Tim.* 2. 24. And God only in his good time may *reveal*, and *convince*, but ordinarily we cannot. *Phil.* 3. 15. 2. *Tim.* 2. 25. To prevent which *anger*, not easily *engaging* your self in every discourse; nor *(engaged) contradicting* Him, with whom you contest, in every thing that he saith amiss; but only for a very necessary *Truth*: nor *seeking* any way to *exasperate* his Spirit; or to *provoke* him to speak something against his conscience; or to *disparage*, and *shame*, him.

The means *to attain and preserve such* Humility; *and avoid such* Pride.

§. 43. 1. *Often comparing yours*, with the recorded *lives* of former *Saints*, or of some *persons* living, who are very eminent in *holiness*; but carefully avoiding any comparison with *others*, inferior.

2. *Often considering*, [1] the great *imperfection* of your holy duties: [2] and the *good* in such *imperfection* proceeding totally from God; we being rather *moved*; than *moving*, as to it.

3. *Never judging your self by the good opinion others have of you*; to whom we naturally hide our weaknesses and faults, shew our perfections, and vertues.

4. *Often meditating* on any singular *deformities* or *infirmities* in your *body*, or *imbecility* of any *faculty* of your *soul*, *fancy*, *memory*, *elocution*, &c; of any great *sins*, or *disgraces* of yours, past, or present; or *considering*, what a one, you use to be, in the times of *desolation*, and the *withdrawings* of God's Spirit.

5. *Often comparing your sins* with *theirs*, who, without like mercy shewed, or means for their salvation offered (as you have had,) suffer, some of them *temporal*; some, *eternal*

eternal, vengeance; *particularly*, with the one only *fault* of the *loſt Angels*; or the firſt *ſin* of *Adam*; ſo ſeverely vindicated.

6. On the contrary *hiding from your ſelf* (as much as you can) other mens *Infirmities* (the ſight of which is the chief ground of ſelf-conceit;) and *looking* upon their *perfections* (there being none but (by God's all wiſe diſtribution of his gifts) have ſomething, or other, wherein he hath advantage of us) that ſo you may fulfil the Apoſtle's Rule (*Phil.* 2. ch. 3. ver.) in *eſteeming others better than your ſelf.*

7. Not *concealing* your *defects* and *faults* from others.

8. *Suffering defamations* of your innocency, or the *gainſaying* of truths (which are not of much moment) without much vindicating them; other mens opinion of us (from which we take the chief eſtimate of our ſelves) when *ill* humbling us much; and this unſollicitouſneſs of our credit ſaving much contention.

9. On the contrary *concealing* your good things; not deſiring to appear *wiſe*, or *learned*, or *holy*, and favoured of God; *not ſpeaking* truths (but upon great neceſſity) which any way tend to your *reputation*. Not making much appearance, and outward demonſtrations, and profeſſions of *Humility*; which (when true) affects to hide her *ſelf*, as well as to hide *other* virtues. *Not doing* any thing to gain *applauſe*; conſidering, that who have their *reward* here, ſhall not have one, or ſhall have it leſs, hereafter; and that God many times *humbleth*, as things that *magnify* themſelves, ſo things *magnified* of others.

§. 44.

4 Right ordering of our judgment.

4. *Prudence*, and a ſober and right *ordering* of your *Judgment.*

1. *Right ordering of the judgment concerning Good and Evil.*

1. *A right ordering of it concerning Good and Evil.*

1. Since many ſins proceed, after the rectifying in ſome meaſure

measure of affections, from *misperswasions of judgment*, therefore entertaining a Christian *jealousy* over your *Reason*, and the *suggestions* of lying Spirits counterfeiting the Divine; lest, intending what is *good*, or taking the liberty of what you think *indifferent*, you do, instead of it, what is *evil*. See *Jam.* 1. 26. *Luk.* 18. 11. See *Numb.* 8.

Digr. 1. Of the several *kinds* of the false species of Virtues, vulgarly mistaken.

Digr. 2. Of the great *danger* of following your *conscience*, mis-informed. And of the *guilt* of *vicious*, or *faultily*-contracted ignorance, by how much any *sin* is lightened for being done out of *ignorance*, by so much the *sin of ignorance* being aggravated, because contracted by your default: Sins of ignorance, being also many times the punishments (when a wicked heart is also justly darkned) of former sins of malice. *Luk.* 23. 34. *Act.* 3. 17. *Jo.* 5. 45. *Matt.* 25. 44.

2. *Taking heed of false Humilities*; As *first*, Of not *having confidence in God* concerning any affair; to shew your *humility*, that either man in general ought not to expect such a particular divine *providence* over him; or that you in particular are not worthy of such a *favour*. *Secondly*, Of not *attempting any extraordinary course of Piety*; lest you should seem ambitious of a greater degree of *sanctity* than befits your *calling*, or the *gifts* which God hath given you; or, as *excusing* your self therefrom by some *natural infirmities*; and not rather *considering*, that such a resolute *course* (though more imperfect) through, and notwithstanding these impediments, is to God far more *acceptable*, and of greater *price*, and *reward*: Or, lest you should seem *ambitious* of extolling your self above others, accounted *Holy*; or should seem by *your* practice to contemn, or condemn, *theirs*; or to turn the *free Grace* of *God* (who can make you better, when he pleaseth) into *humane industry*; or to undertake to *merit* your reward, or *satisfy*

for

for your ſins. Or, not daring to be much *good*, leſt you ſhould be *proud*; when, as true *Sanctity* grows greater, ſo *humility*; and ſuch perſon ſtill more diſcerneth, that the *good* he doth or *evil* he forbears is by God's *ſpecial Grace* and not his *endeavors* (tho alſo not without them) this happening many times *how* or *when* he imagines not ſuch an *effect*: See how God's *Grace* wrought on St. *Paul*, 1. *Cor.* 15. 9. *Eph.* 3. 8. –1. *Tim.* 1. 13. 15. –1. *Cor.* 2. 3. Or leſt you ſhould fall into ſome great *temptations*, or *melancholies*, as ſome others have done; or ſhould not be *able to perſevere* &c. When as all the *way*, except the beginnings only, *is full of pleaſure*; And God certainly gives (in all things of his ſervice) *ability* to perform, what we have the *courage* to attempt: *dat velle, dabit & perficere: mal delibera, chi troppo teme. Thirdly*, Of *omitting Piety in publick*; leſt you ſhould ſeem vain-glorious, *&c. Fourthly*, Of *omitting your devotions at any time*, becauſe, being diſtracted with buſineſs, company, or in an ill humour, you cannot offer them up with the *reverence* due to them; when as a weak *performance* is always more acceptable, than an abſolute *omiſſion*; and *doing* of the thing excites the *mind*; and, where it finds not an *inclination*, by degrees effects *it*.

3. *Taking heed of diſſembling to your ſelf* (out of a pretence of more *humility*) and not taking *ſtrict notice* of any *gifts*, *graces*, *illuminations*, or *holy inclinations*, God beſtows upon you (where you muſt needs, be either *ingrateful*, or *acknowledge* you are favoured). For this *acknowledgment* of them (contrary-wiſe) will both (in weighing the diſproportion of theſe *graces* to your ill deſerts) *produce* in you the moſt profound *humiliations*. *Who am I O Lord God*, 1. *Chron.* 17. 16. *Depart from me, Luk.* 5. 8. *I am not worthy*, *Gen.* 32. 10. My Family is poor; and *I the leaſt in my Father's houſe*, *Judg.* 6. 15. *I have ſinned, and am no more worthy to be called thy Son; make me as*

one

one of thine hired Servants, Luk. 15. 21. 19.) and *indignation* for your neglect and abuse of *them*, and so ill a requital; And also *put you continually in mind* of the extraordinary *service* required from you, proportionable to *them*; and make you undertake greater *matters*, by seeing how far his *goodness* hath enabled you; For, how shall he *spend* so freely, who knows not that he is *rich?*

4. *Taking heed of too much scrupulousness*, and *fear*, of surreptitious *temptations*, so long, as they are abhorred: *which* sometimes cannot be avoided; and are by *Satan*, when conscience begins to grow tender, often *raised* in us. To cure which, is to *slight* them; or, they growing stronger, to *declare*, and *confess*, them.

5. *Taking heed of the errors of judgment* in the *choice*, and *practice*, of virtues. Not *chusing* those most, that are more pleasant to *sense*, and less troublesome to the *flesh*. As, *devotions*, rather than *labours*. See *Jer.* 7. 22. *Esa.* 58. 3. (or the contrary sometimes as the person is disposed) *works of charity*, rather than *temperance*, and *mortifications* of the flesh: but rather *choosing those* still, to *which* the *flesh* is more averse, and *which* seem to you more *difficult*, *penal*, *chargable*: as acts of *humiliation*; *abstinence*; *silence*; *solitude*; liberal *Alms*, *&c.* (For the *sense*, and *flesh*, are mostwhat seducers); *That obedience* being far more acceptable, wherein we do, for God's sake, *things*, to which we are neither *affectioned*, nor yet *indifferent*; but which are things *expensive*; or things *painful*; amongst which the most precious in God's sight are *alms*, and *sufferings*. And if, in all things deliberated on (which of them you should do) the same *rule* be observed you shall seldome err; (whilst that, which is only by the inclinations of sense to it *commended*, and made *equiballancing* to the other, ought to be counted always of it self too *light*) and at length procure a perfect *mortification* both of your *lusts*, and *will*

6. *Not*

6. *Not relying wholly on the practice of the exterior acts*; and that of *some virtues*, that are more *plausible* to the world, in which there may be some secret ingredient of *vain glory*, and to be *seen of men*. Nor *looking* more diligently to your *words*, and *actions*, (which may partly come from some *awe*, and *reverence* to your company, your *profession*, or *fame*, *&c.*) whilst you give more liberty to your *thoughts*, which *defile the soul*. But taking more special care of *doing your duty*, in those *acts* thereof, which are contrary to your *reputation*; some *acts* of the same *virtue* being *honourable*, others *disgraceful*: As, in charity, *honourable* to give an almes, but to put up an injury, *base*.

7. *Not practising them partially*; much addicted to *some*, wholly neglecting *others*, (The Pharisees, not others-but self-deceiving, *hypocrisy*, *Luk.* 18. 11.): As, to be so great a servant to *several works of charity* to your *neighbor*, as, not to borrow any time, from these, for *your own* (more necessary) *Devotions*, or for the *service* of God; Again, so constant at your *devotions*, as to neglect your *vocation*, and the duties you owe to your *Family* or the *Commonwealth*. But striving (as far as possible) to be *eminent* in many things: setting before you the *lives* of the *Saints*.

8. *Nor yet despising others*, who practice not the *same* things with you, tho they be perchance, in some other more worthy *Grace*, far more *eminent*, as the *Publican* was, than the *Pharisee* (*paying so much tithe*, *and eating so little*, &c.) in *humility*.

Digr. Of our Hypocrisies unknown to us; and wherein not *others* but our *selves* are deceived. As other *Hypocrisies* are so called because we are not what we seem to *others*; so this, because we are not what we seem to *our selves*. The others estate may be more *sinful*, but this more *incurable*. See Examples of such, *Luk.* 18. 9. 11. *Matt.* 15. 14.–7. 3. *Jo.* 9. 41. *Apoc.* 3. 1. 17. *Prov.* 14. 12.–30. 12.

9. *Not*

9. *Not being so ambitious to do some great good,* as to neglect a *little*; aspiring to do some *good* you *cannot*, and neglecting the *good* you *can*, do. Very *valiant* about things *future*, and *vanquished* by things *present*. Earnest to do some great *services* to God, but *such* still as are *out of our reach*; and meanwhile *omitting* those, which are offered *to*, and ready *for*, us. Whereas *desiring* to perform all good, according to what *present talent* you have, is the direct way to have *what* you farther desire; and he that is not *faithful* (first) *in a little, shall never be trusted with much*, *Luk.* 16. 10, 11, 12.—1. *Cor.* 7. 24. 27.

10. *Being very studious of, and circumspectly practising, those virtues*, whose *use* is more common, and general; and therefore they are less admired, or regarded in our practice: as, *mildness*; humble *behaviour*; *contentedness*; smaller *temperances*; and *charities* and *offices* of *Love*; *admonitions*; *silence*, and *modesty*; *diligence in business*; exact *fidelity*; Christian *simplicity*; entire *patience* in petty injuries, in lesser pains, in smaller losses: *dedicating* to God's *service*, and resigning to his good *pleasure*, your smallest actions (1. *Cor.* 10. 31.) *In the smallest matters not giving scandal* &c, because the occasions of such virtues often return; and the greater *number* of these equals the greater *magnitude* of some others in acquiring of heaven.

11. Not, for doing what may seem a *greater* good, that is impertinent to you, neglecting a *lesser* your duty: As a Clergy-man following *lay-business*. The Apostles *serving Tables*. Our Saviour *dividing land*; doing rather what is conformable to your *Calling*, than agreeable to your *Will*.

12. *Not prosecuting what you conceive good*, or *avoiding what is evil*, with too much *passion*. All vehement *desires* (tho seeming good), that *discompose* the mind, and breed *inquietude*, *hastiness*, and *discontent*, are temptations, and much hinder the *judgment* in the prudence it should use in the

the profecution of its *work*. Action therefore is to be *deferred* till theſe *heats* are a little *overpaſt*. He that (though in good things) is governed by his *paſſions* is ſubject to many *errors*. Uſing therefore ordinarily, in *good deſigns* alſo, a *ſuppreſſion* of the *exceſs* of your *affections*. As, not rebuking your ſelf, or others *too angrily* for a fault: Not being too *angry* againſt your ſelf for being *angry*: Leaſt, from this indulgence your *paſſions* ſometimes debord where you would not have them; and leſt from this cuſtome, where they are more *innocent*, you uſe the ſame, when *faulty*.

13. *Never doing the leaſt evil* (that appears ſo) *that good may come of it*; for more evil, than good, comes to us of every evil; nor omitting any good of *obligation*, leſt evil ſhould come of it.

14. In all things *avoiding extreams*: neither *affirming*, nor *denying*; neither *commending*, nor *condemning*, *all*: Nor always at your *Devotions*; nor always at your *Works*.

15. Towards all worldly things *treſpaſſing* rather in the *defect*, than in the *exceſs*; the contrary, in *ſpiritual*, and *divine*.

16. *In all thoſe actions*, which cannot utterly be forborn, and quitted, and yet an *exceſs* in them is a *ſin*, and the ſame *action*, that is now *lawful*, if continued, preſently becomes *unlawful* (As, Eating, going-on to *intemperance*; providing for your ſelf, or family, into *covetouſneſs*; particular affection, into *concupiſcence*; recreations, into *voluptuoſity*, *&c.*) *Keeping ever a more ſtrict watch over your ſelf*; leaning rather to the *defects*, and never wholly juſtifying your ſelf in uſing *them*, where it is ſo eaſy to *tranſgreſs*.

17. Not *judging* of your *ſpiritual condition*, your *religion* *&c*, by your *coolneſs*, or *fervency*, in Devotion; *by* God's ways towards you of *mercy*, or *judgments*, *proſperity* or *afflictions*; (the Book of *Job* was written to undeceive us

in this) *by* your *former sins*; *by quietness* of conscience (which is many times caused by a faulty ignorance): but only *by* the *fruits of godliness*; and that, not *some* partial *holiness*, in some *one*, or *few* duties, but *universal*, *sincere*, *constant*; nor yet in freedome from the *acts* of any *vice*, when no occasions offered; but in conquering *these*, when tempted.

Digr. Of a certain *quietness of conscience*, common to the Orthodox, and erroneous, to *good* men, and *bad*: (so far as they are either ignorant, or forgetful, and not considering:) and so undoing most men; who, instead of labouring (out of a pious fear) a reform or better information of their *conscience*, judge only of their condition by its present perswasions, and presume of *safety* in not going against it. This of a right ordering of our *Judgment* as to Good and Evil.

2. *A right ordering of our Judgment, concerning Truth and Error.*

§. 45. 2. *Right ordering of the Judgment concerning Truth, and Error.*

1. Judging of the *truth* of Doctrines, as you see they tend to *godliness* (1. *Tim.* 6. 3. *Tit.* 1. 1.) and as they are more fitted for bringing forth in us *the fruits* of good works. For, *by their fruits* are *true*, and *false*, doctrines certainly known. *Matt.* 7. 16. 20. *holiness*, and *truth*, *vice*, and *error*, being consectaries one of another.

§. 46. 2. *Taking heed of those doctrines, which weaken the practice of Piety*, &c. (To name you some of them) such as these seem to be.

If any —Should teach you, That to *abstain* from any thing, which it is lawful by God's word to enjoy, is *fruitless*; *will-worship*; *Superstition*.

—*Should assure* you of an equal *facility* of attaining heaven in all conditions of life; not noting to you the great *lets*, and *temptations*, that are in some, beyond others:

others: (as in *honors*, *riches*, *marriage*, &c.) to excite your choice of the *Better*; or your vigilance in the *other*.

—*Should disallow*, or discourage, *Vows*; and other prefortifications against those things which have been former *occasions* of sinning: and the *abstaining* where-from is in our Power.

—*Should speak* against frequent *hours of prayer* in the day; frequent *days* of solemn worship in the *year*; frequent *celebrations* of the *Eucharist*; frequent *Confession*, and *Communion*; frequent *fasting days*, and *macerations* of the Body, *&c.*

—*Should remit* unto you the *reins* of your *obedience* to the *authority* of the Church; requiring it only to her, when she commands *that*, which you, in your own judgment, weighing her reasons, do think just and right to be believed, or practised.

—*Should* disallow *confession of your sins* to the Priest.

—*Should affirm*, that *confession* to God, or the Priest, is sufficient for *remission* of Sin, without reformation of life and quitting Sin.

—Or, that an *internal sorrow* of the Soul for them is only *required*; and any further *external*, and corporal penances, humiliations, or punishing your self for them *useless*.

—Or *teach*, that these *penances and mortifications* are necessary only (when they are imposed) to satisfy the *scandal* given the Church; but no way, to appease the *wrath* of God.

—Or, that your *sins are remitted by mony*, *alms*, Ecclesiastical *indulgences*, or Absolutions, when these are not preceded by a *true Contrition*.

—*Should teach* you, that all *sins* (without any distinction amongst them) are *equally effecting* your damnation; and either that *All*, or that *None*, put you out of the *Grace* and *favour* of God; and that several *degrees* of Penitence are not necessary, according to the quality of your offence.

—*Should teach you*, that *good works* are not *necessary* to Salvation; and that the *promises of reward* are made only to *faith*. —or, *necessary*, not from a strict *obligation* of every regenerate man to do them, having time for it; but only, out of *gratitude* – or, as *fruits*, that necessarily spring out of a *true faith*.

—*Should* so extol *Faith* in our Saviour's *merits* (*i.e.*) in his good works, as, to make supervacuous *inherent Righteousness*. Or *faith* in our Saviour's *satisfaction* (*i.e.*) in his sufferings, as to void all our *self-afflictions*, *mortifications*, and *conformity* unto his death.

—*Should teach* your *inability* (though in the state of Grace) to observe *all God's Commandments*; and to *please* him in your works, and to *fulfil* his law; as to the *forbearance* of all *greater* sins, and offences, against any part thereof.

—*Should hold no degrees* of *perfection* in our obedience; nor any *latitude* of goodness, above that, of *not being in fault*; making none *better* than *him* that only keeps from sinning; or *him*, whoever is not the most good, to be amongst *offenders*; and *one* falling short of the *highest degree* of any virtue (as of *Prayer*, *Charity*, &c.) in this to be guilty of *sin*; to the taking away of all *confidence in God* for any good or acceptable work done by us; and *emulation* of being perfect; and *pre-eminence* of those who are *Saints*.

—*Should teach*, the heavenly *reward to be to all persons equal*; so that, who is *more holy* than the rest that enter-in thither (Suppose St. *Paul*, than the *Publican*) doth, in the *overplus of his mortifications* &c, serve God for nought.

—*Should extol Predestination*, *Election*, *Grace*, *certainty of Salvation*, &c. (*i. e.*) the mercies of God, so far, as to remit, and discourage, all Man's *endeavours*.

—*Should deny* the continuance of God's *miraculous works* (now, as they have been in former times) to Holy mens *Prayers*;

Prayers; (to the great *weakning*, of *Prayer*, and *Faith*) and of the making uſe of the *interceſſions of Saints*, and of *holy men* for us.

—*Should labour* more to *inſtruct* you, in *what ſenſe*, and [*quatenus*] *ſuch* and *ſuch* Chriſtian *virtues*, are not to be practiſed, than in *what*, they are; whereby you become more inclined to the *omiſſion*, than inflamed to the *practice*, of them. As, That *Confeſſion of ſins to the Prieſt* is not to be uſed, if not neceſſary *jure divino*; or becauſe all our *ſins* cannot be recounted or remembred: Not *almes*, not *penances*; that is, as ſelf-ſufficient ſatisfactions to God's *juſtice* for your ſins. Not *good works*; that is, as thinking to *merit* heaven by them abſtracting from our Lord's. Not ſet *times of Prayer*, of *Faſting*, *&c*; that is, as of divine *command*, or eſſential *parts* of God's Worſhip. No *Addreſſes to Saints*, or *Holy-men of God* for their Prayers and Interceſſions to God for us *lawful*; *i. e.* with ſuch a belief and intention as if the *Divine Majeſty* did not *immediately* hear or receive our own Prayers: or, as if our *Lord's Interceſſions* and *Mediation* for us were defective or unſufficient without them. *Should teach* you, that voluntary *poverty*, or ſelling our Goods to *give* them to the Poor; *Celibacy*; *preaching* without charges; *remitting* juſt *Law-ſuits*; and not requiring (by conſtraint) *ſatisfaction* for damages; *not wearing of gold, coſtly apparel*, &c. 1. *Pet.* 3. 3. are no *general Advices and Counſels* to all (ſave only in *preparatione animi*, to do them in ſome time of great *exigence*; as in *perſecution*, *&c.*); but are *particular precepts* (and ſo obligatory) to *ſome* only, we know not whom; in ſome *particular caſes*, we know not when. I ſay, *Taking heed*, and having great *jealouſy* of the truth of ſuch doctrines, which, you experimentally find, do weaken the *practice of Piety*; as ſeveral of theſe *doctrines* fore-mentioned ſeem to do.

3. *Conſidering*, *Doctors*, *Religions*, *Sects*, according to the leſs, § 47.

less, or more liberty, or severity of their *doctrines*; remissness, or strictness of their *discipline*; the more, or less, practice of *mortifications* and *devotions*, in them; (for the *severest Religion* is the *best*; and the most Spiritual *consolations*, and the surest *way* of Salvation are in *it*:) According to their erring more in *speculative points*; or more in *practicals*; for the Error in *practicals* is much more dangerous; Since a small measure of *knowledge* is exacted of Christians, but much of *duty*. Again; According to the more *works*, and *Monuments of Piety and Charity*, which you find to abound in either; For there surely is the greatest *love* of God; and *love* is never without light. Lastly, According to the greater or less *value* it sets upon the *Fathers*, *Councils*, and her own *authority*. For those, whose *doctrines* more agree to those of the *Fathers* and *Councils* seem rather to be *adhered-to*, and *those* more agreeing with them are likely more to *value*, and *ascribe* to them an higher *authority*: and also who lessen *Church-authority* seem to have the less Title to it; And *she* who more earnestly challengeth a *filial obedience*, seems stronglier to believe her self the true *Mother*. On the contrary, *Step-mothers*, and the *little-favoured* by former *Authority* and *Antiquity* endeavour more according to their interest to prejudice, weaken, and depress *all these*; do much insist upon *Christian liberty* and quote frequently the *texts* that may seem to caution against any such rash submission *to* or dependance *on* others (as *Matt.* 15. 9. 14. –1. *Jo.* 4. 1. 1. *Thess.* 5. 21.) And to render their Sons full of unsettledness, unconstancy, and dispute.

§. 48. 4. *Avoiding curiosities of Science*, and the inquiring into, and dispute about the ὅπως, *Quomodo & Quatenus* of things. (Τὸ ὅπως, μὴ πολυπραγμονεῖ saith *Gregory Nazianzen*) For, besides that of such silly languishing (of one not content with *sound words*, 1. *Tim.* 6. 4. comp. 3.) *about many questions*, and λογομαχίας (as they are called by the Apostle) do

do come *envies, contentions, railings, and evil surmisings,* and *perverse disputings,* and mis-interpretations of other men's meanings (1. *Tim.* 6. 4.) It also happeneth many times, that from an only-excluded-*quatenus* in the dispute, the whole substance of a necessary duty is prejudic'd and omitted in mens practice.

5. In these matters of Controversy more willingly embracing those tenents, that give more, than that give less, *efficacy* to any Christian *practice,* or *duty.* Since the one increaseth, the other diminisheth, your *affection* to *it,* and the *necessity* of *it.* As, *two* teaching *good works* necessary; *he* of them, that should say *they* are so only out of *gratitude;* or as *signs* of true *Faith &c.* would more weaken mens *study* of them. So, for *Alms,* and *deeds* of Charity; *he* that should teach *them* necessary as a *duty* in obedience to a precept, not also as a special *means* for procuring remission of sins, and receiving many as well temporal as spiritual *blessings* from God *&c,* would more weaken mens *practice* of them. So, for *Fasting;* *he* that should teach it to be a *means* indeed to weaken our lusts, but no *duty* required by God. §. 49.

6. *Not hearkning to your reason against what seems clear Revelation;* nor *against* strongly-confirmed *Tradition;* or common Ecclesiastical *History;* nor *against* the professed *experience* of other Saints of God. That Philosophical *Caution* μέμνησον ἀπιστεῖν seems mischievous in *Divinity,* especially against the common *authority* and *credulity* of so many others. And that *thing* may be most credible and conformable to a well-rectified *Reason* that disagrees with *ours* as yet not so *clear-sighted,* or otherwise *prejudiced* and *mis-seasoned.* Not opposing God's *wisdome,* or *justice,* (such as we fancy them) to what is his *work;* or his *Power,* to what is his *promise;* and not stating, what *is,* and what *is not,* to him *possible;* But captivating our *reason* for other *things* (in the former Circumstances) as far §. 50.

far as we do for the *Trinity*. For our *Reason* is very weak; and all true Reason hath an *anti-reason*, and *verity*, a *verisimility*, always opposing it.

7. Taking heed also of using *negative argumentations* from former Authority against better: As, That if *such* a thing were a *truth*; or a *truth* of *such* consequence, It would have been *mentioned* by our *Lord*, the *Apostles*, the *Fathers* of *such*, and *such* times. As, if any, in the Apostles times, should have argued, *That the Mosaical Ceremonies were not abrogated by Christ*, because our Lord (who foresaw such a grand Controversy) yet in the *Gospels* hath expresly said nothing of nullifying them. Or again; That he had *said nothing of them*, because the Apostles quote not any such his commands. Or should have argued, *That the Gentiles were not to be admitted into the Church, &c.* because so many at *Pentecost* when inspired with the Holy Ghost, as yet knew nothing of it; Or, because afterward it (a matter of such consequence) was revealed to none of the rest; and discovered to *Peter* only by a *Vision* and an *Experiment* (See *Acts* 11. 3. 15. comp. *Act.* 10. 28. 34.) not by a clear command. Again, Not *rejecting* any thing as the *Invention* or *Institution* only of *later times*, from this negative arguing, *That it cannot be shewed in the Writings*, *Histories*, or *Registers of the former*; For many things may be believed or practised in *such times* when they are not mentioned in the *Records* thereof: Especially if those times less abound with Writings. Nor is every thing to be concluded *new*, that is newly *spoken of*, or agitated. Which *agitation* first happens to be upon some *new* opposition made to things formerly received. Not *using* also *Negative Argumentations* from former times, to the disparaging or dissuading any practice of the later on this account, *such practice was not in former*, or *then was less frequent*. For many *such* very beneficial for the augmenting of *Piety* or *Devotion* may be discovered, or also instituted

ſtituted anew in any age. And it is a ſufficient licence of them, if nothing therein can be ſhewed contrary to the Divine Prohibitions, or Commands. The ſame thing alſo may be ſaid concerning the *Divine Favours* and *Honors* done to God's *Servants* and *Saints*; not in *all* ages perhaps diſpenſed altogether after the ſame manner, but ſome more frequent in *one*, ſome in *another*. And, for ſuch varying practices of later Church, or Favours of the Divine Grace, if a conſiderable benefit appears of the firſt, and an evident proof of the ſecond *(Voluntas Dei*, as St. *Auſtine* De Inventione S. Stephani, *Fidem quærit, non quæſtionem)*, this is ſufficient for allaying our further *inquiſition*; and eſtabliſhing our *acquieſcence* in them. For God ſeems to be pleaſed that the *ſucceſſive ages* of the World ſhould be entertained with ſome *variety*; And the Oeconomy of the Church after *Conſtantine*'s *times* differing in many things from the *former*, yet was entertained with general *approbation*..

Digr. Of the great confidence, and little ſtrength (notwithſtanding the conformity which truth hath to the Intellect beyond error;) of Humane *Reaſon* (made moſtwhat a ſlave to our ſecular Intereſts and Paſſions) diſcerned by the ſerious contemplation: 1. Of the learned of *one nation* (from ſeveral education, and intereſt, and concatenation of Tenents) embracing a contrary Sect of Religion, to thoſe of *another*; both with the ſame zeal, and pretended evidence on their ſide; (yet both peruſing the ſame *Scriptures*, and one another's Arguments): And this ſo unanimouſly; that it is almoſt a Miracle, if one among many hundreds deſerts his *Party*. So that, as any one happens to be educated in his Studies: For Example, in *Spain*, or in *England*, accordingly he is prepared to ſuffer the like *Martyrdome* in Defence of the *Roman*, or the *Reformed*, Tenents. 2. Of the general § 51.

change of Opinions, upon the mutation, and a contrary influence of the Civil State; the *new Opinions* after a while being as universally asserted, as, before, the *other* were; and that amongst the *Learned.* 3. Of the *confidence*, and *resolution* that any *one*, who since hath changed his Tenents, may remember he had once in his *former*, before the discovery of his *error*. All *which* is said, not as if all *Opinions* are equally probable and tenible; or, that *error* in most men proceeds not from a faulty ignorance, and so is answerable-for; (as also is *truth* it self, when taken up only on the same Grounds as others do their *Errors*:) But, upon our *Liability to guilt* in our misperswasions, therefore to excite a perpetual *care and jealousy* of secular Concerns and Prejudices their not corrupting our *Judgment*.

8. *Not depending on your own Judgment* (commonly mixed with much self-interest, tho unperceived) *in the sence of Scriptures* (many times not well studied, and compared by men, who are of other ordinary employments); since we see those, who have them most common, in their not submitting to *Ecclesiastical Authority*, and *direction*, to run into most diversity, and absurdities of *Opinions*. Often meditating therefore on these following *Propositions* for keeping you more steady in your obedience.

1. That, tho the *exercise* of private mens *judgments* in all things be allowed, Yet is not its *erring* hereby excused in their not informing it aright, or in their not performing a *submission* thereof to whom such submission is enjoined. And, that the charging *Christians* in general to beware of *false Prophets*, *Seducers*, and *blind Guides*, doth still bind them more closely to obedience of their *true Guides*, so long as they have sufficient evidence left them, who are so. Of which, See *n.* 6.

2. That it is *necessary* to follow the *judgment of the Church*

Church (*i.e.* of the Miniſters thereof, delegated by our Lord, and having his promiſe of perpetual aſſiſtance) *where univerſally agreeing in any thing*; tho this thing be contrary to your own *Judgment* or *Reaſon* concerning it.

3. That (in Churches divided) 'tis more ſafe to follow the *judgment* of any *Church*; than your *own* oppoſite to all. For the Contrary to theſe two ſeems a too great Preſumption.

4. That, as it is lawful to *appeal* from one Teacher to another, from the *Inferior* to the *Superior*, ſo never from *all* (after you have propoſed and they diſallowed your reaſons) to the *Scriptures*, as you (alone, or with an inconſiderable party in reſpect of the whole) do *interpret* them.

5. That you have a *charge*, not to *contend* or *diſpute with*, but *to obey and ſubmit your ſelf to, thoſe, who have the ſpiritual rule over you; who watch for your ſoul, and who muſt give account for it thus far*: That they have declared unto you *all the Counſel of God* (*Hoſ.* 4. 4. *Heb.* 13. 17. *Act.* 20. 20. 27. 26.); *who* were given by Chriſt, that *we ſhould not by the ſlight of men be carried about with every wind of Doctrines*, *Eph.* 4. 11. comp. 14. *who* have more ability to *judge*; and more aſſiſtance promiſed *not to miſtake*. To *ſubmit* unto *theſe* I ſay, as unto *Chriſt* himſelf, See 2. *Cor.* 2. 10. *Eph.* 5. 22. –6. 7. (which holds a *minori ad majus*) whom abſent they repreſent to you, 2. *Cor.* 5. 19, 20. Knowing, that the greateſt difficulty of Salvation lies not in *diſcerning* whether they rightly direct, but in *doing* what they direct you to.

6. That, in any diſagreement of theſe our *Eccleſiaſtical Superiors*, ſuch our Obedience and Submiſſion of *judgment* is due to thoſe, who among them have the *greater and higher authority*, our Lord for this reaſon having inſtituted them, not equipotential, or independent one of another, but in a *due Subordination* and *Super-intendency*, that their

Subjects, in any their clashing, may know both as to single *Persons*, and *Councils*, to whom they ought to adhere. And they are much to be avoided, who would induce an *Equality* and a *Parity* into the Clergy; which inferrs a Confusion of Doctrines and Opinions. And it is the same, among them level'd, to obey *whom of them we please*, as to be tied to obey *none at all.*

7. That, tho all *true Faith* is grounded on, or ultimately resolved into, something which is *infallible (i. e.)* God's word (whether written, or not); yet it is not required to a *true* and *saving Faith*, that every one should *know*, and be able to *prove infallibly* that *that* which he believeth (perhaps taught him only by his Pastor, or Parents, who may lye) is *God's word.* The greatest Proof of which (*viz.* that the object of his Faith is God's Word) is *universal Tradition*: which *universal Tradition*, if it also be supposed *infallible*, yet cannot every one be infallibly certain that the *Tradition* concerning the *matter* of his Faith hath been *Universal*; which *Tradition* all true Believers cannot, or have not leisure, to examine. That therefore a *true* and *saving Faith* requires not this condition, that one be *infallibly certain* of, or can *demonstrate*, it. That, if it did, one is no way *nearer* to a certainty of *Truth*, and *Faith*, by using his own *fallible reason* to find it out, than by relying on a *more learned man* to shew it to him; who perhaps may give him a much *clearer evidence* thereof than he himself can discover. And if the *fallibility* in another hinders that you cannot safely rely on his *Judgment*, the same *fallibility* in your self exacts that you do not rely on your *own.* And whatever evidences, whether from *Divine Revelation*, *Reason*, or *Sense*, your self hath for *not erring*, the *same* your *spiritual* Superior hath, or also *more.*

8. That the believing or practising a thing *against* our *own* Reason or Judgment, abstractively taken concerning the

the thing, (*i. e.* when all our own Reaſons concerning it tend to perſwade us, that ſuch a thing is erroneous or unlawful), cannot be going againſt *our judgment* or *conſcience* abſolutely; or this being taken for that Reaſon or Judgment which is of two contrary the more prevalent in us: and ſo long as we have ſome other Reaſon concerning the credibility of *ſome perſon*, who declares ſuch Doctrine not erroneous or Practice unlawful, which ſways us againſt thoſe former Reaſons we had concerning the *erroneouſneſs* or *unlawfulneſs* of the *thing*; namely, this Reaſon, that *we ought*, upon ſome weighty conſiderations, *rather to follow an anothers Reaſon*, or *Judgment* concerning ſuch thing, than our *own*. For here, the relinquiſhing *our Judgment* in one ſenſe, is in another ſenſe following *it*. And he would offend againſt his *Conſcience* or *Judgment*, who judging or being *perſwaded* that he ought to *ſubmit* his Judgment to another, ſhould notwithſtanding *practice contrary*. And ſuch *perſwaſion* alſo is ordinary, when we know others either more *wiſe*, or *experienced* than our ſelves; or alſo ſuch who are authorized in ſuch matters to *direct* and *guide* us.

9. That, ſuppoſing only ſuch an *infallibility* promiſed *to*, or inſtated by our Lord *on*, his *Church*, or *on* our *Superiors* (I mean, thoſe declared ſuch *n. 6.*) as that it ſhall *not err in neceſſaries*, and that *Salvation may always be had in it*, this ſeems abundantly ſufficient for eſtabliſhing an *abſolute obedience* unto it in all its Deciſions. Becauſe in *ſubmitting* to all theſe (for which *ſubmiſſion* we have good reaſon, ſo long as we ought to think theſe our *Superiors* more *wiſe*, *learned*, and *holy* than our ſelves) we are ſecured *not to err in neceſſaries*, nor to be ſuch *blind followers of the blind*, as that *both ſhall fall into the ditch*; But in our *non-ſubmiſſion*, we may *err in neceſſaries*, ſo long as *our ſelves* can make no certain diſtinction between things that *are* or *are not* ſo. And again; in ſuch *non-ſubmiſſion*,

miſſion, where Submiſſion is due, tho we happen to retain all *truths ſtill neceſſary to ſalvation*, yet here in *diſſenting* and *departing* from the *Church*, or *ſuch Superiors*, we ſhall ſtand guilty of *Schiſme* and *Breach* of her *Unity* or *Communion*; and ſo on this account miſcarry in our *Salvation*.

10. That if the *Church*, ſucceeding the Apoſtles, had any *Authority* as to ſtating matters of Controverſy, it hath in all times an *equal*; and which lays an *equal Obligation* on its Subjects. And that ſeveral *Controverſies* alſo are ſuch, as muſt be decided not by the *former* but the *preſent Church*. As this Controverſy, *What former Counſels are to be accounted General, Legal, Obligatory*: Or, *What is*, in any point debated, *the Senſe of Antiquity, &c.*

11. That all the Church's *new Determinations*, or *Injunctions*, in what ever time paſſed, are never done but for ſome ſeeming to-her-cogent *Reaſon* or *neceſſity* thereof. *Viz.* Upon ſome *error* and *oppoſition* to *Doctrines* or *Practices* formerly received; or, to ſome by-her-deemed neceſſary *conſequents* thereof; which *error* permitted againſt the *latter*, muſt by the Sequel ruine the *former*. And thus came, juſtly, the *Athanaſian Creed* to be larger than the Apoſtles. And the ſame *authority* hath the *Church* of later Ages to add more *Articles* to this *Creed*, as the *Church* of that age had to add *theſe* to the *Apoſtles Creed*. And here note concerning ſuch *neceſſary Conſequents*, That if any *Article of Faith* is contained in Scripture, ſo are all the *neceſſary Conſequents* thereof: And then, that *theſe* alſo when known by us to be *ſuch*, are all *neceſſary* to be *believed*; tho it is not *neceſſary*, that alſo we know them to be *ſuch*; Nor *neceſſary*, in aſſenting to all things which we know the Church hath determined or decreed, that we *know* all her *Decrees*; or that we may not inculpably hold *ſomething* orherwiſe than the *Church* doth, till we know what ſhe holds therein.

That

12. That our *Obedience to our ſpiritual Superiors*, for any deciſive authority in Controverſies of Religion committed and delegated to them by our Lord, is not *duly performed*, ſo long as done with theſe limitations; *viz. Obeying and aſſenting to them ſo far as we think or judge their Deciſions agreeing with God's Word:* Or, *ſo far, as agreeing with right (i.e.* with our own) *Reaſon* (for only, what ſeems to us *right Reaſon*, we call ſo): For indeed, he, that will firſt judge concerning theſe where *they* judge aright; and only obey for ſo much; ſubmits not at all to *theirs*, but his *own*, judgment. *Qui obediunt propter* judicium proprium, *ſibi, non aliis, obediunt.* Nor, herein do we more obſerve or conform to *theirs*, than we would do to the *advice* of a *Friend* or *Servant*, *viz.* Where we think theſe ſay right.

Some of theſe precedent *Propoſitions* well digeſted may ſtand you in ſome ſtead: For fixing your *obedience* to *Spiritual Superiors*; and, in it, practiſing Chriſtian *Humility*, and a Denial in what is moſt your ſelf; and preventing *Diſputation* and *Scepticiſm* in things eſtabliſhed; and laſtly, for enjoying much *quietneſs* of mind.

§ 58. 5. *Induſtry, and a Vocation.*

5. *Induſtry in ſome Vocation. (i. e.)* 1. Serving *God*, and being inſtrumental to his *providence* in ſome Imployment, for ſupplying thoſe neceſſities *Spiritual*; *Civil*; or *Natural*; which *God* hath ordained to be conveyed to men, only by the *miniſtry* of men.

2. *Following it without digreſſions into other curious*, or *needleſs imployments*, or deſire to be *aliquis in omnibus.* And (if it may be) having a deſign of ſome *particular good* accrewing to your *ſelf* or your *neighbor* in your labour, by it to ſanctify your *work*, and excite your *diligence.*

3. Entertaining no *imployment*, that excludes a ſufficient *vacancy* for your *Devotions.*

4. Ordering ſtill *before-hand*, and, where it is much, *ſetting*

setting down in writing, your business; which strengthens the performance, and prevents divertisements.

5. Keeping a *certain*, and *constant order* in your dayly *imployments*, as far as they are capable thereof. *Qui bene ordinat diem, bene ordinat vitam*, life being only a collection, and total summe of so many days.

6. Taking special *care* of the *beginning of your imployments* in the *morning*; and *after meals*; which then begun *well*, are easily continued; but *ill*, and *vainly*, are not so easily changed.

7. Using your *recreations* not *before*, but *after*, your imployments, because you will experience, *that* to get most of your time *which* is taken in hand first.

8. Not doing *business hastily*, or *passionately*, or *many* at *once*; for all these much hinder the acts of *reason*, and *judgment*, in the managing of them; but dispatching things allway *successively* rather; and in a certain *order*, with a *reposed Spirit*, and without *excessive* thought.

9. Avoiding in all things *tædium mentis* (for 'tis some delight that keeps a man in his work, nor will he persevere without it): the chief remedy whereof is an admixture of some *variety*: *variety* both of our *imployments*; and, in the same imployment, of the *postures* of the body (as *sitting*, *walking*, *lying*, *&c.*) and of the accidental and by-entertainments of the senses, (as several *roomes*, *prospects*, being *in the House*, *in the Field*, *in a Church*, *&c.*) by which the intention of the mind is much *recreated*; and better thus to afford some content to *nature*, than (which is worse) quite to desist from an *holy*, or otherwise *profitable*, exercise out of *irksomeness*.

10. Keeping a strict *account* of your expence of *two* things: your *Time*; being that in which you are now to purchase Salvation in eternity: And your *Money*, or *Goods*; all the *spare* thereof being the Portion of the *poor*; and this in order to your Salvation also (see *Luk.* 16. 9.) those

eternal

eternal houſes, in this ſenſe, *being alſo to be bought with money*: Often *accounts* for what is paſt, helps much to prevent *miſ-expence* for the future: *Edicat quid abſumpſerit; ita fiet, ut non abſumat, quod pudeat dicere.*

11. Doing all your *temporal buſineſs* in the name of *Chriſt* (*Col.* 3. 17. 23.) to the *glory of God* (1. *Cor.* 10. 31.) whereby all your ſecular actions may become (as it were) conſecrated, religious, and holy *duties*.

12. Never neglecting your *vocation*, and *duty*, to cover an *infirmity*, or avoid *obloquy*, &c. But *glorifying* (and ſo increaſing your reward with) *God* in *ſerving him* (in your appointed ſtation) through the *impotency* of your nature; *diſhonor* and *infamy* from men.

Digr. Neglect of publick *duty* not excuſed, and made amends for, by private *integrity* or good endeavors, that are beſides our profeſſion.

13. Not being *diſcouraged* in the works of your Vocation, by *ill ſucceſs*. God loving your *patience* in well-doing as much as another man's *fruitfulneſs* (which is indeed only from him) and rewarding us according to the *working*, rather than the *work*. (*Eſay.* 49. 4.)

14. Before every diſtinct *buſineſs* (ſmall or great) uſing a brief *Invocation of God* for his help, and benediction (with ſome reverence uſed of the Body); as 'tis uſual before *eating*. 1. *Cor.* 10. 31. [*or whatſoever ye do.*] This religious preparation will add more confidence, and courage in your labours.

15. In matters of *great moment*, or much *concernment*, before any reſolution made about them, Uſing the preparations of *Faſting*, and other *Mortifications*; of *Prayer*, your own and others (*Act.* 12. 5. 12.) (for God loves to be courted, and ſought to by his *ſervants*, before he beſtows his favours); of *counſel* even from Inferiors; by whom many times God ſends Advice; *Deus ſæpe revelat parvulis*. For the ſame reaſon, to *thoſe* ſurpriſing us with a

propoſal, not giving a *ſudden*, and *extempore* anſwer, about matters of importance; but ſoberly deſiring time to *conſider* (i. e.) to *recommend them to God in your Prayers.*

16. *Obſerving, and ſetting down the affections, and inclinations of your Soul, in, and after, your Prayer made to God*; By which many times He doth (not obſcurely) reveal his pleaſure to thoſe, who wait for it, touching the particulars wherein they conſult Him.

17. For making your *election* where *two* things of conſequence are doubtful which of them ſhould be done, *Bringing your ſelf*, for as much as concerns ſelf-intereſt, (*i. e.* as to ſenſual pleaſure, profit, honor, wealth, *&c.*) *into an equilibrium, and indifferency between both*, that ſo you may embrace that, which ſimply more advanceth God's glory, the end of your Creation. And if thus you do *conſider* things deliberated on, not in order to your own *pleaſure, profit*, or other *Secular ſatisfaction*, but meerly in order to the *Glory* and *Service* of God (for which you were created) and for attaining Salvation, in moſt *propoſals* this queſtion or doubting will be immediately without any difficulty decided by the Director of your *conſcience*, or rather of *God's Spirit*; and ſo you certainly know God's *Will* and what he would have you do.

18. But in thoſe *ſubjects of Conſultation*, wherein remains ſome further difficulty: The better to acquire this *indifferency*, and *impartiality*, and to make a right *choice*,

1. *Set down* the ſeveral *advancements* of God's glory, or hinderances thereof, on both *ſides*; and ſo compare theſe. Such deliberation, and tryal, being a good way to exclude *affections.*

2. *Then betake your ſelf to Prayer* and the other means preſcribed *n.* 15. obſerving whether, after this, your *mind* doth with much repoſe and ſatisfaction, and without having uſed much *diſcourſe* to perſwade it, acquieſs in any ſide: For this is a great *Index* to you of the *Divine*

good

good pleaſure, that ſuch thing ſhould be done, or proſecuted.

3. The *mind* not thus ſetled, *ask counſel of your Ghoſtly Father*, or *other Spiritual perſons*, (for theſe, abſtracting their thoughts more from temporal engagements, are likely to give you the moſt wholſome advice): *deſiring God*, that by them he would declare his *will* unto you; and ſo follow their Directions.

4. In defect of theſe, chuſe, *what*, if you knew you were to *dye* ſhortly, you ſhould rather embrace: for this ſeems more diveſted of *ſecular ends*.

5. *What* you ſuppoſe one, *mortified* to the world, would take.

6. *What* you would adviſe another to, that asked your judgment.

7. *What* you think an *holy man*, being asked his judgment, would *adviſe* to.

8. Generally *decree* rather againſt that ſide, which your *ſenſe* pleads for, as more grateful to it.

Digr. Of *The ſeveral more noble, and advantageous Vocations of the Gentry*; and of there being two motives of dayly labour; *One*, that we may *eat our own bread* (2. *Theſ.* 3. 12.) the *Other*, that we *may have to give to him that needeth*, and that *others may eat of our bread* (*Eph.* 4. 28.) That who ſo needs not to work for the *firſt* reaſon: yet he (if buſied in no other imployment more beneficial to the publick) hath it recommended to him for the *ſecond*. Neither doth a *plentiful inheritance*, whereby he relieves the Poor, fruſtrate this *Counſel*. Since he giveth what is more his *own*, who giveth of what he *getteth*; than who giveth only of what he *poſſeſſeth*; and as he that relieves them with the *one*, doth well, ſo he that with *both*, doth better. See *Act.* 9. 39. §. 59.

§. 60. 6. *Contentedness and Indifferency*

6. 1. *Contentedness and acquiescence* in your present, and *indifferency* for your future, condition, and imployment. (*Eccl.* 6. 9.)

Digr. Of the ordinary *temptations* of desiring to change it; from a false conceit, that we shall live with less incumbrances, and temptations in another: That we shall serve God better, or do more good in some other.

2. *Reserving* (except in order to the advancing of God's Service) an *indifferency* to all accidents, and success; and *reconcilement* to all conditions of Life, (*rich, poor, active, retired, &c.*) and a *compliance of mind* to all employments; as if those only, which you are in, complied with you. Who so thus *remits* himself to God's pleasure, never fails of obtaining his *desire*; because, he desires only what happeneth; and hath much more *chearfulness*, because less *business*, than the dayly contrivers of their Fortunes.

3. For the future, entertaining no *designs* at all (beyond the ordinary imployments of your present Vocation, or someway respecting it); these being the chief *causes* of great *passions*, and *discontents*. Especially not *any that looks very far off*: desiring always to be, what for the present you are; (*Quod sis esse velis, nihilque malis*). Knowing, that (in a diligent and conscionable minding of your present business) the more you put your self (for to morrow) *out* of the *guidance*, and *conduct* of your own *humane wisdome*, the more you are received *into* the *tuition of God's*. And by this non-solicitude do avoid, the languishing impatience of *non-possession*, the *violence* (often not without *envy, malice, flattery, &c.*) of a *prosecution*, and lastly, the *despair*, and *misery* of a *disappointment* (as it more often happens) of your *desires*.

4. Or, if not this, at least *entertaining no great designs*; none singular, or eminent; but having as *many*, and as *small*, as you can, (and these also be rather *suspensive*, and *doubting*, desires with remission of the *issue* to God, than

fixed,

fixed, and *peremptory* reſolves). For the *ſmaller* they are, the leſs will your *paſſion* be after them; and the leſs the danger of a *rival* to prevent you in them; and the *more* they are, the more indifferent will you be to *any* of them: So that, defeated of *one*, you can eaſily transfer your thoughts upon a *ſecond*; a *third*; (As for Example: One *dubiouſly propoſing* with himſelf, either ſuch an *imployment*, for doing the more good abroad; or elſe ſuch a *retirement*, for better following his own Devotions; put-by the *firſt*, he will more eaſily repair *to*, and content himſelf *with* the *ſecond*.

5. *In the proſecution of your deſigns* (aſſuredly lawful, where there is no ſpecial intereſt of Piety) *going on chearfully* in *two* caſes eſpecially. 1. *Where* you find any *ſtrong inclinations* of your *will*, and a *way* much facilitated, and as it were offering it ſelf unto you: For, that our *heart*, and *way* is thus prepared, we have reaſon to preſume (in things lawful) *is* from *God*. 2. *Where* you find (though againſt your inclination) a *courſe* that is as it were neceſſitated to you. (Suppoſe from the *power* others have over you, or from the *indigence* of your fortunes) For our *wills* may alſo take *counſel* of the fleſh; and the *neceſſity*, we find thwarting our deſires, we have reaſon to preſume is from the *ordination* of God.

6. Being as ready to *deſiſt*; eſpecially in *two* caſes. 1. *Where*, a thing being ſuggeſted by others, yet *no neceſſity* preſſeth you; and, after having alſo recommended *it* in your Prayers, there remains an *averſion of your will* to it. 2. *When*, there being no *averſion of your will*, yet your *deſires* find in the proſecution much impediment, and alſo difficulty. For this, or no way (Revelations being extraordinary) God declares his *pleaſure* unto you: (*i. e.*) either in *averting* internally your will; or in externally *oppoſing* your endeavors.

7. *Practiſing content*, and *indifferency*, and *ſubmitting* to God's

God's appointments, in any little *displeasures* that happen to you, Not thinking any *small thing* below the exercise of this *virtue*; for by this often imploying of your *quietness of mind* upon quotidian inconveniences, it will grow *stronger* for greater occasions.

8. *Fortifying your self against discontent* more especially in the *beginning and newness* of a misfortune, or *change* of your condition: Time, and a little accustomance to a *new* (tho worse) state of life, being a certain *cure* of all inquietude: Chiefly endeavouring to acquire this *indifferency* also for *short*, and *long*, life (the thing wherein we use to be the least resigned): A conformity to the Divine Will being a much more acceptable *Sacrifice* to *God*, where more difficulty and reluctance of *Nature*. Which *indifferency* is more easily acquired by frequent cogitations and discourses of *Death* and converse with the *sick*, rendring it less *terrible* to us; being a thing more strange and surprizing because all avoid the fore-thinking of *it*.

9. In the *discontents* also, *melancholies*, *sadness*, *aridities*, *barrenness*, *morosities*, *disgusts*, *desolations of the soul*; which, in the *with-drawings*, and *absence* of the *Spirit* the Comforter, will sometimes *happen* to the *best* of men; *happen* I say from some greater *deprivation* of present secular contents; from the *length* of their sufferings; and the *remoteness* of their reward or release; but most commonly, from an *indisposition* of the body, when the *Spirits* after much industry are *spent*, and grow *heavy*, and *dull*; or when some *cold humors* more abound (from whence these dejections are observed to be more frequently towards the Evening;) these desolations being a more special time of *temptations* from the *Evil Spirit*: First, Not *resolving*, or *executing* any thing, and *refusing* your own *counsel*, till such a fit be past. Well considering the *Cause*; and so neglecting, and not heeding your present *thoughts*; calling to mind former *consolation*, and that your *mind* was not

not long ſince, and e're long will be again, of another *complexion*. Forcing your ſelf to *pray*, (St. *James*'s his Advice, *c.* 5. 13.) though you can little *mind* it. Exerciſing ſome *act of praiſe*, and *loving God*, in expreſſions oppoſite to your preſent thinkings (as *Cant.* 1. 3. –2. 16. *Rom.* 8. 35. 37. the 23*d*, 25*th*, or ſome other Pſalm recited.) Meditating *on the joys to come*. On our *Saviour and the Saints perſevering in God's Service in the greateſt wants of all worldly contents*; and *joying* in theſe wants, becauſe of a ſo much greater reward to come. Singing ſome *ſpiritual Hymn*, or *Sonnet*; which ſinging will excite your *ſpirits*. Taking up, and reading *the Scripture*, or ſome *pious Book*. Repeating the *Beatitudes* (*Matt.* 5.) together with the *woes* (*Luk.* 6.) Imploying the *mind* about any other thing (ſave minding it ſelf, or that which it is then doing): as in ſome *external occupations*, or *honeſt recreations*; any way *refreſhing*, and *heating* your *Spirits*; Melancholy being of a *cold*, and *dry* temper; Only taking heed of not turning aſide (to remedy it) to any *intemperance*, or other *unlawful ſenſual delight*. Emptying the *Soul* of ſome parts of its *ſadneſs*, by communicating it to a *ſpiritual friend*; who alſo may infuſe into you ſome of his Comforts. After ſuch *remedies* uſed, the evil not expelled, *patiently* as always, *entertaining it* for God's, and your ſins ſake; and making of *it* to contemplate your own natural *weakneſs*.

Digr. Of the vicioufneſs, and malignancy of *Envy*; and that no good man is liable to this *paſſion*; for he that envies another's *temporal good*, is not yet himſelf weaned from the world: Or *ſpiritual*; doth not truly *love* God, and the advancement (every way) of his *glory*: For ſuch will ſay with *Moſes*, *Numb.* 11. 29. *Would God*, &c. §. 6.

II. *Duties to our Neighbour.*

§. 62. 2. *To your Neighbour.*

1. All *Duties to our Neighbour*, more carefully, to be performed (amongst them) to the *Godly*, and the *Members* of our Saviour.

First, JUSTICE.

1. *In doing no Wrong.*

1. Not *defrauding* (*Mark.* 10. 19.) Not *detracting*, and *defaming*, *&c.* Not *flattering*, *&c.*

2. Such things done, making *restitution*, *satisfaction*, *&c.*

3. Asking *forgiveness* of, and suing for *peace* to, the injur'd.

2. *In doing all Right.*

§. 63. 1. *To those who are set over you* (whether Ecclesiastical, or the Civil, or your Domestick, Governors, as Parents, or Masters) *dutiful obedience in all things* (*Col.* 3. 20. 22.) as unto the *Lord Jesus* (believing most certainly, that it is he that governs, and commands you by them. (*Eph.* 5. 22.–6, 7.) *without resisting* (*Rom.* 13. 2.) Especially to *Parents*; to our *Spiritual Fathers*, our *Pastors*; and to our *Spiritual Mother*, the Church. See *p.*

2. *To those you are set over* (especially to your Family; and in it as well to Servants, as Children) *careful government*, *provision*, *&c.* as being to them in *the place of the Lord* (*Deut.* 1. 77. –2. *Chron.* 19. 6. *Rom.* 13. 4.) *with all gravity* (1. *Tim.* 3, 4.): but without *rigor*, *&c.* (See Gentleness recommended to Superiors *Levit.* 25. 43. *Eph.* 6. 4. 9.. *Col.* 3. 21.): Sparing in *Commands*; but diligently exacting *obedience*. So *Princes*, to *make* Laws *sparingly*; *rigidly* to *execute* them.

3. *To all* that you deal with, honest *negotiation*.

§. 64. 1. In this; 1 Not *speaking* an *untruth*. 2 Not *speaking*

ing a *truth*, to deceive. 3 Not *concealing* a truth, to deceive. 4 Not taking advantage of the *neceſſities*, or *ignorance*, the *richneſs*, or *conveniences* of the Contractor. 5 And to the *poor* ſhewing ſome indulgence. Uſing *veracity*, and Chriſtian *Simplicity*; avoiding in all things *diſſimulation*, and *Hypocriſy*; uſing *fidelity* in not telling tales; eſpecially in not betraying *ſecrets*; (*Eccleſiaſticus* 27. 21. 24.) *En la boca del diſcreto, lo publico es ſecreto.*

2. Keeping religiouſly all *covenants*, and not altered according to after accidents.

Digr. 1. Of the heinous crime of *lying*, and *deceiving*. 1. *Th.* 4. 6. §. 65.

2. Of the heinouſneſs of *perjury*, and *breach* of *promiſes*, *covenants*, &c. Even thoſe

1. Made out of *fear*.

2. Or which others have compaſſed by *fraud*. See *Joſh.* 9. 3. comp. 2. *Sam.* 21. 1, 2.

3. Or where others do violate their *faith* to us.

3. Of God's ſpecial *vengeance* (as it is ſpecially invoked in making them) upon *violation* of ſolemn *Covenants*.

Secondly, MERCY: And *Thirdly*, LOVE.

1. *In doing no hurt.*

1. *Reverencing* the *abſent*, and being very *jealous* of your behaviour concerning *them*. §. 66.

1. Not *ſpeaking evil* of *them*, tho a truth, unleſs notoriouſly known, and in a caſe of ſome neceſſity. Not doing it always then, even when it may ſeem ſome way to tend either to their *amendment* we ſpeak of: Or *theirs*, we ſpeak to: for this *pretence* (moſtwhat) is only a temptation

2. Laſtly, when the *faults* are ſuch, as, for the offendors, or alſo for the common, good, are not to be *concealed*, ſpeaking of *them* only to thoſe who can remedy them: *i. e.* to the *perſon* that offends, or to the *Superior*, (and this

with all humility; but not speaking of them to others, least so be introduced a custome of *detracting*. Of which much *silence* is an happy *cure*. Indeavouring still in part to *excuse* them when you are forced to relate their *faults*; or when you hear them *blamed* by others: for so *those* do who truly *love* another; (for *charitable affections* have always a charitable *judgment*; and, if we pretend to *love our Neighbour as our selves*, we ought to *excuse* him, because we usually do *excuse* our selves); And so those do who constantly remember their own *infirmities*. Besides, that a custome of *excusing* much, checks anothers *male-dicency*: and men do not so freely *blame*, and *censure*, where they perceive it doth not *please*; and so covering the *others fault* rectifies also *theirs*.

3. When you must *speak* of them, imagining them *present*, and *hearing* you; or that you speak to another to *relate* it unto them. In general approaching when people are absent, as it were *nearer* to *flattery*; when present, to *detraction*.

2. Not discommending other men's *works*, and *doings*; (Especially not those of *Governors*) *Jam.* 4. 11. *Jude* 8. 9. not diminishing, or dissembling, their *good parts*. *&c.*

3. Not *censuring &c.* Especially in the points of God's Judgments: Remembring *Job*; the *Galileans*; and the *born-blind*.

Digr. That, ordinarily, no *good man* is so good, nor *wicked man* so bad, as men commonly imagine. As is experienced by much *conversation* with either, after such an opinion first had of them.

1. Cor. 13. *Charity thinketh no evil---rejoiceth not in iniquity--- hopeth all things, believeth all* [good] *things.*

4. 1. Not *enquiring* into, avoiding the *knowledge* of, the *defects &c.* of your Neighbour (who is busy to mark can hardly abstain from censuring) 2. *thinking* no *ill*. 1. *Cor.* 23. 3. Not *hearing* willingly, 4. Not *believing ill reports* of them. 5. *Excusing*; 6. Especially never *ill interpreting* their intentions: never saying, they did

such

ſuch a thing out of pure *wilfulneſs*, *deſpite*, and *malice*. (Mat. 7. 1.) 7. *Forgiving*, and not *returning evil* for *evil*. 8. *Praying* for their *forgiveneſs* from God. 9. *Loving*, and *Praying* for, them (this being a more ſpecial duty of the Goſpel.) 10. Eſpecially *forgiving* Errors; and being *charitable* to other mens contrary *opinions*, and *judgment*; which *charitableneſs* cannot well be without an *humble*, and *mean conceit* of our own *wiſdome*; therefore towards this *difference in opinion* we uſe to be far more *uncharitable*, than towards *vice*: Becauſe who agree not in *opinion* ſeem to diſparage our *judgment*, and upbraid us of *Error*; But the *vicious* render us appearing to our ſelves the more *righteous*. Now we naturally *tolerate* any thing that advanceth us in our own *conceit*; nothing, that depreſſeth *us*. 11. Not *requiring ſatisfaction* for loſſes. 12. In ſmaller matters not *vindicating* your *innocency* aſperſed by them. 13. Not *relating* their *faults* againſt you for their *diſgrace* (this being one kind of revenge): talking, afterward, of mens *treſpaſſes* is a manifeſt imperfection in our *forgiveneſs*. 14. Preparing your ſelf to receive more *injury*, and *loſs*, rather than *contend* with them. 15. Seeking for *peace* to thoſe, who have injured you, with telling them privately their *fault*. 16. Not *envying* them (1. *Cor.* 13. 4.) 17. Eſteeming them *better* than your ſelf. 18. *Submitting* not only to *Magiſtrates*, but even to *one another*, out of pure *humility* (*Eph.* 5. 21. –1. *Pet.* 5. 5. *Rom.* 12. 10.)

Seeks not her own--- beareth all things.

Envieth not: is not puffed up.

Digr. 1. Recommendation of forbearing *juſt ſuits*, and *contentions* for our right (1. *Cor.* 6. 7. *Pſal.* 69. 4.) eſpecially in *ſmaller* matters; being ſure, that God will make us amends ſome other way. This *rule* obligatory to *Kingdomes*, and *States* (one towards another); as well as to *private men*. As likewiſe *States*, and *Magiſtrates*, to ſhew all *mercy* in inflicting of *puniſhments*.

2. *In doing all Good.*

§. 67. 1. There being *two grounds* of doing *good*, and exercising *charity* to your Neighbour. 1. The *love of God*, to whom our Neighbour hath relation, and whom God hath a care of; and so we also are taking care of him to please God, 2. And *particular affections to our Neighbour*, from the relations we have to him; or qualities we approve in him, *&c*; Building your *well doing* chiefly upon the *first* of these, for so it will be more *sure*, and more *universal*. And this *ground* ought often to be meditated on, to excite you to *well-doing*; and to teach you to *love* them, as *his* friends, rather than your *own*.

2. *Returning*; 1. good for good, for this is *gratitude*. 2. Good, from whence no Evil; *Humanity*. 3. Good for Evil; *Christianity*: and the *first* trial, whether our *Love to our Neighbour* be for God's sake; and such as is commanded. 4. When another's *good* and yours cross, preferring their *good* (when considerably greater) before your own; *perfection*. As; your Neighbors great *benefit* in his goods, or affairs, before a smaller *loss*, and *hinderance* in your own; your Neighbors *life*, before your own *goods*; your Neighbours *Salvation*, before your *life*. *&c*. 1. *Jo*. 3. 16.

Of Alms, and Deeds of CHARITY.

§. 68. 3. *Shewing Mercy to all Creatures whatsoever capable of it*; particularly those under your command; in using them kindly, providing for them, *&c*. (See *Lev*. 25. 53.–22. 24. 28. *Deut*. 25. 3, 4.)

4. *Shewing Mercy to your Neighbour*; not only for his *body*, and his *estate*; but, above all, to his *Soul*, in any kind you may.

5. *Shewing what Mercy you can to the faulty*; in not punishing them (when you are forced to it) with rigour.

See

See *Zech.* 1. 15. -2. *Chron.* 28. 9. *Esay.* 47. 6. *Ps.* 69. 26. 27. *Amos* 1. 3. 6. 19. 13.) nor adding more *affliction* to misery. *Ps.* 109. 16. *Phil.* 1. 16. *Jer.* 48. 27.

6. Shewing *Charity*, and *Mercy*, especially to *Saints*, in a more careful manner, than to *others*; (Since all *poor* do not equally bear the *image of Christ*; and God's providence is especially sollicitous for his *servants*, (*Matt.* 35. 43. 1. *Tim.* 4. 10. *Deut.* 11. 21. *Matt.* 10. 42.) whole *Mercies* we are in every thing to imitate, *Gal.* 6. 10.) and, amongst these again, especially and in particular, to his *Priests*.

7. *Addicting your self to some particular kind of Charity more than the rest*; that your minding, chiefly, one thing, may make you more beneficial herein to your Neighbour.

8. Your *Charity*, and *Alms*; 1. not to be *casual*, but *regular* (tasking your self to a *monthly*, *weekly*, or *dayly*, Alms, 1. *Cor.* 16. 2.) 2. Proportionable to your *estate* at the least; *Those* as *this* greater, a *twentieth*, a *tenth* part, *&c.* 3. And *this* by no means *less* under the *Gospel* (which should be more *liberal*, *Act.* 2. 44, 45.) than *that* which was commanded by God under the *law*, (See *Deut.* 14. 28, 29. *Levit.* 19. 10. *Deut.* 26. 12.) 4. Set apart for, and your self seeking out, (not solicited by) the *necessitous*.

Digr. Of the large proportion of *Alms* according to mens Estates that was enjoined under the Law.

9. Being very *frugal*, and *thrifty* in all other *expences*, to make the deeds of *Charity* more abundant.

10. *Not making your poverty*, while you have in it something to *spare* (as he hath, who hath something to spend vainly) an *excuse* to omit *almes*: Remembering the commended *poor widow* (*Luk.* 21. 4) The persecuted, plundered, *Macedonians* (2. *Cor.* 8. 2, 3.) The day labourers working to have *something to give* (*Eph.* 4. 28. 1. *Cor.* 16. 2.) Our Saviour's advice, where no ready

almes,

almes, to *sell*, to help other mens *wants*. Much more, taking special heed, that your *lusts* rob not the *poor*; nor yet your *conveniences* be preferred before their absolute *necessities*; and the *nearer* still you are to *want*, being so much the *readier* to give, that you may find like *supplies* in your own approaching *poverty*.

§. 69. *Digr.* 1. Of the much abused *Text.* 1. *Tim.* 5. 8. spoken concerning *Childrens maintaining at home* (and not obtruding upon the Church) *their aged infirm Parents* with necessaries: (comp. 1. *Tim.* 5. 4. 16.) And being in general a *duty* no further, than providing only for *necessaries* sooner for Relations nearer: because none are bound to provide more than *these* for themselves; which is the *rule* and *measure* of our duty, and obligation for *others*. 'Tis a *lawful* thing to provide for our *posterity* according to, or also beyond the *degree*, and *quality*, of their Ancestors, but far from a *duty*; and, whosoever's Family is not *poor*, he doth better, who maketh further provision for the *poor*, than he, who for his *family*. And doubtless rich *Zacheus* did no injustice to his *children*, in giving *half his goods* to the *poor*; nor yet *they*, *Act.* 4. 34. Nor *they*, *Matt.* 19. 29. Whose *Relatives* having *necessaries*, they were not further careful for their *wealth*; and minded more their *own* eternal Salvation, than the temporal abundance of *theirs*; which *abundance* also happens most commonly for mens *hurt*; and the *want* of which, if it be convenient for *me*, is so also, for my *child*.

Digr. 2. Of the ordinary faulty *obstructions* to Charity. As *maintaining* our selves according to our *quality*. Our being *comparatively* poor, though we are not *necessitous*, See *Luk.* 21. 4. -2. *Cor.* 8. 2, 3. Necessary *provision*, for *old age*;—*for uncertain times*;—many *children*;—many *poor kindred*;—*provision* for our Family;—chargeable *recreations*;—false named *hospitality*, and (truly uncharitable

ble) *good-houſe-keeping*, I mean ſuch as entertains the *rich*, not the *poor*, feeding not the *hungry* to ſatiety, but the *full* to exceſs;—debts, but theſe many times contracted by *purchaſes*, or high *marriages* &c. —The *unworthineſs* and *wickedneſs* of thoſe who demand our *almes*.

11. Not *omitting*, or *ſlighting* the performance of ſmall *Charities*. *Mat.* 10. 42. §. 70.

12. Not *paſſing by* regardleſs, but *diſcourſing* with poor; and being ready to be *informed* by him of his *neceſſities*; this being an excellent way to force your ſelf to *Charity*, or to the *enlargement* of it: the *tender-heartedneſs* of many (which God hath given to man) eſcaping the *relieving*, only becauſe they will not know, mens *wants*.

Digr. 1. Of ſeeking *objects*, and *occaſions*, of *Charity* [what the eye ſees not, the heart grieves not] and, Of the *benefits* we receive by *objects* of miſery: That *Hoſpitals*, and *Priſons*. (thoſe beſt Schools of Humiliation) are provided by God, always ready to offer us *occaſions* of deeds of *Charity*; which *Charities* are ſo much greater, then others, by how much the *object* is more loathſome, and offenſive; and the more neceſſary, becauſe moſt men avoid them: *Eccl.* 7. 3, 4.

13. If your *imployments*, or *retirement* affords you little converſation with the *world*, committing your *alms* into the hands of ſome other *pious*, *tender-hearted*, and *diſcreet* perſons whoſe publick affairs afford them often occaſion to *meet*, or alſo *deal*, with ſuch *objects* of Charity; As to the *Paſtor*, to a *Phyſitian*, or *Surgeon*, to the *Officers* appointed for the Poor, *&c.*

A *Cata-*

A *Catalogue* of many ſeveral ways of ſhewing CHARITY.

I. *CHARITIES to the Soul of our Neighbour.*

§. 71. 1. Indeavouring beyond *all things* in this world (and remembring the great *reward* thereof, *Jo.* 4. 36.) to *ſave*, and *convert many*, or, if but *one* Soul, that is more precious than all this viſible world to God; to *ſave* (I ſay) *i. e.* to procure for it, ſuch an infinite *glory* for ever, and ever: and the moſt merciful *God* to be *praiſed* by it day, and night, without ceaſing, for ever, and ever. What *pains* of ours can be worthy of ſuch an *effect?* What *thanks* will ſuch a Soul, when raviſhed in ſuch *bliſs*, and delivered from ſuch *torments*, not give unto us? And how will God love us, for thus procuring his greater eternal glory from more of his *Creatures.* (*Luk.* 12. 37. 44.)

2. In which not *neglecting* alſo the leaſt *means*, attending to it; tho but the producing of *one good thought*, in the moſt abandoned to ſinning; that God may be at leaſt in one moment by them (if not *glorified*, yet) not, or the leſs, *offended*; and at leaſt their future torments ſomething *diminiſhed.*

3. *Helping* your Neighbour with your *Prayers* tho unasked, eſpecially when *he* is in any very great *diſtreſs.*

4. *Teaching*, *Catechiſing*, Children, *gratis.* Eſpecially not neglecting herein thoſe of your own *Family*, or near *Relation.*

5. Going into *Infidel Countries*, or into the moſt *ignorant*, and *untaught*, or *heretical places* of the Chriſtian, to teach the *Catholick Faith*, and direct the *miſguided.* So alſo into *Hoſpitals* and *Priſons* on the ſame account, to the *ſick*, to the *abandoned* and *deſperate*; which alſo may be to your ſelf a beneficial Mortification.

6. *Counſelling* the doubting, that deſire your advice.

And

And, In giving any ſpiritual Counſel, at the ſame time *praying ſecretly in your mind to God*, that *he* (without whom it fructifies not) *would open the heart to receive it. Adviſing* the *party*, if ſtill obſtinate, to *recommend* ſuch a thing to God in his *Prayers*; whoſe amendment perhaps God reſerves to himſelf. 7. *Eſtabliſhing* the ſcrupulous. 8. *Confirming* the ſtrong. 9. *Encouraging* to good works. 10. *Adviſing* humiliations to the *confident*, eſpecially when *ſick*, and ſtriving to beget in them *Acts of Repentance* and a *ſenſe* of their *Sins*; and above all things avoiding the *flattering*, or begetting *ſecurity* in a Soul, which you think is in an *ill condition*; and when *lying under* the hand of God's wrath.

7. *Giving no ſcandal* to the weak: And *ſupporting*, and *tolerating* them with all patience.

8. Much *compaſſionating*, and *condoling* the afflicted; (our partaking, nay aggravating, their grief to them much leſſening it): And *comforting* them, tho ſmitten of God; a *temporal ſtroke* many times ſaving and preventing an *eternal*.

9. *Admoniſhing*, *reproving*, ſinners. *Luk.* 3. 19. And in Reproof *uſing what privacy* you can; yet, in *company*, not *forbearing* it, when a *ſin* committed before the *company*; or, when no likelihood of other opportunity to do it *privately*. *Reprehending* rather in the *cloſe* of your converſe, and diſcourſe with them, than at your *firſt accoſt*; and rather at ſome *diſtance* from committing the fault; becauſe ſuch *reprehenſion* is leſs offenſive. Not uſually *reproving* without ſome *pre-commendations* as to other things: Not *reproving* the *fact* without ſome excuſing (at leaſt in part) of the *intention*, which only known to God is never by us to be *judged*, or *cenſured*. In *Admonition*, and *Reprehenſion* uſing the *firſt perſon*, including *your ſelf*, rather than the *ſecond*; [*We*] rather than [*You*]. [*We* ſhould, or ſhould not do *thus*, or *thus*. *We* offend

God in doing so and so]. Or sometimes, *using* the *third*. [Men *ought*, or *ought not*, &c.] And in mentioning their *faults* delivering many times what you have to say rather as from a *third person* [*some say: It is said; I was told*, &c.]

10. *Correcting* the *refractory*, when having *authority* to do it.

11. *Quitting men of their fears*; fear being many times a great torment.

12. *Reconciling Enemies*; and *arbitrating* and *taking up differences* between friends: And procuring as much Charity (the greatest virtue) as you can between all men; This being the greatest deed of Charity.

II. *CHARITIES to the Body.*

§. 72. 1. *Feeding* the Hungry. *Cloathing* the Naked. 3. *Warming* the Cold. *Relieving* with *money*, or rather (for Money is often mis-spent) with *victuals* or *cloths*, or in cold Seasons with *fuel*, a certain number of *poor* at your door on certain days; or also sending such *alms* to their houses. Providing a private *receipt for Tickets*, where the more *bashful poor* of honest families reduced to poverty may make known their *wants*, and so be relieved. Entertaining some *poor* at your table on certain days; and exercising some acts of *humility with*, and *toward*, them. In all supplying of the Poor's *corporal*, endeavouring also to relieve their *spiritual*, Necessities, (as if their *alms* were made their *wages* for saying our *Lord's Prayer*, *Creed*, or some part of their *Catechisme*); where more *secular wants*, there being commonly also more *ignorance* and *poverty* in Spiritual things.

2. *Visiting*, *tending* on, the *sick*; especially the *poor* and *helpless* (those in *Hospitals*, or in *Prisons*, &c.) providing *necessaries* for them, *Physitians*, a stock of usual *remedies* for their diseases; *praying* with, *reading* to, them; and helping

helping any way their *repentance* in a time when *Souls* are moſt *humble*, *pliant*, and *beſt wrought* upon; and *procuring* by all means their *dying* in God's fear. Eſpecially not *raſhly comforting* the *ſick* with Hopes of their recovery; whereby they may be hindered from a due preparation for their *death*; or at leaſt, loſe the *benefit* of their *ſickneſs*, in their performance of the Acts of *Humiliation*, *Confeſſion*, *Contrition*, *Prayer*, *&c*, for which God ſends it.

3. *Viſiting Priſons* (and that with all indifferency to the diſtreſſed there, that you may have a greater reward); *Relieving* their preſent *wants*; providing neceſſary *helps* in their *Sickneſs*; the *Divine Service* to be celebrated among them; and other needful *inſtructions* in Religion. Making *collections* for their *debts*; and purchaſing their *freedome* when in reſtraint for ſome ſmaller ſumme. Hearing their *complaints*; and interceding to thoſe to whom their *ſufferings* relate: ſoliciting their *buſineſs* where any injury ſeems done them; Expediting their *tryal*; and procuring a *releaſe* or *moderation* of their puniſhment. And accuſtoming your ſelf to be frequent in ſuch *houſes* of *mourning* and *mortifications*, and where your ſelf alſo may incur ſome *ſufferings*.

4. Eſpecially *viſiting the ſick* that are hopeleſs of recovery; *Priſoners* and *Malefactors*, after condemned to dye: Moderating their *ſorrows*, and *deſpairs*; helping their *repentance*; Inviting them to *confeſſion*; and directing them *how* to make it; eſpecially, in reſpect of *wrongs* to their Neighbours; inſtructing, where need, their *ignorance*; accompanying them to the *place* of execution; and uſing all means to *guard* them from the *Temptations* of the *Divel*, in that moſt *perilous hour*; hoping that a *broken and a contrite heart God will never deſpiſe*. If no way fit to do ſuch office your ſelf, procuring ſome *Holy man*, who abounds in *Charity*, and *Humility*, to aſſiſt them in ſuch *extremities*, and to *comfort* and *prepare* them for a *penitent* and *happy* end.

5. Furnishing and maintaining *Apothecaries shops* abounding with all sorts of *Druggs*, *Compositions*, and *Remedies* for all sorts of Diseases *gratis* for the *poor* within such a *parish*, or larger *Circuit*. Or (which is the practice of many charitable *Ladies* and *Gentlewomen*) making a plentiful provision of such *Medicines*, *Cordials*, *Balsomes*, in your own house, for their relief, according to the *directions* of the skilful.

6. *Redeeming* Captive Christians.

7. *Entertaining*, and *furnishing* necessaries to, the *stranger*, and *traveller*, *Luk*, 10. 33.

8. *Burying the Dead*; *i. e.* taking care of the *decent burial* of their body; *preserving* of their *good name*; and doing those *favours* in their unperfected *affairs*, which you would do for *them* if yet living; and which you would *desire*, after your decease, others should do for *you*.

III. *CHARITIES to Him in his Estate.*

1. *Lending Money* without *Interest*, and tho with hazard of *losing it* (*Matt.* 5. 42. *Deut.* 15. 8, 9. 24. 13. *Eccl.* 29. 8, 9. *Luk.* 6. 35.)

2. *Forgiving debts* to the necessitous; *Remitting forfeitures*, and other your rights.

3. *Delivering the Poor from his Oppressors*; and defending his (just) cause against the rich and powerful. *Esai.* 1. 17. -58. 6. *Psal.* 82. 4.

Digr. Of our *obligation* under the *Gospel* toward all *Christians* equal to that of the *Jews* toward their Brethren; *i. e.* those of the same Nation. And, of the plentiful Alms enjoined to them by the *law* of *Moses*.

IV. *CHARITIES more Universal.*

1. Building or repairing *houses of God's Service*. *High-*

ways,

ways, Bridges. 2. Endowing *Churches* wanting Meanes. 3. And more *Ministry* in great Pariſhes, or neceſſary places.

2. Furniſhing *Divinity Lectures*; *Catechiſts* for Children; *Readers* of the *Divine Service* dayly in Churches, eſpecially *thoſe* in greater Towns.

3. Erecting *Schools of Learning*, with *Orders* of a ſtrict Diſcipline; *Colledges of Retirement from the world*, with a more *ſtrict*, *frequent*, and *orderly*, practice of their *Devotions*, and *Sobriety* of diet. And theſe for both Sexes being ſingle perſons, with *clauſure*, if need be for the *women*. And it ſeems *tending much* to many mens *Salvation*, if theſe *Colledges* were inſtituted not only for receiving the *Aged*, or *Infirm*, but *young perſons* alſo in whom the *croſſes*, *troubles*, or *vanities* of this world have wrought the ſame *inclination* to a retreat from it, as *old age*, or *diſeaſes* have cauſed in others. For if any extraordinary happpineſs may be thought in ſuch a *life* freed from *cares* and attent to their *Devotions*, why may it not be enlarged to others beſides theſe? *Younger*, I mean *ſuch* as ſhall contribute the value of their *charges* without damaging the *Foundation*. Which alſo may occaſion to the wealthy a *pious diſtribution* of what they have ſuperfluous. Always, provided, that, beſides the *practice* of their Devotions, they have ſome *imployment* for *ſpending* their time profitably for themſelves, or others, and be *obſervant* of the *laws* of the place, and the *injunctions* of their Governours there: in whoſe power it may be to *eject* the diſorderly.

4. Erecting Hoſpitals *for the ſick*; Or among theſe, *for the Incurable*: For the *decrepit*, *lame*, *blind*: For the *diſtracted*; For *poor children*, *orphans*, or *abandoned*, or not *maintainable* by their poor Parents; *Theſe* to be taught to *write* and *read*, and their *Catechiſme*, and afterward to be *bound apprentices*; Or *thoſe* of better parts and more capable of learning to be *maintained* in the Univerſity, and fitted

fitted for the *Clergy*. For *poor Girls*, after their *education* to be provided of a Dowry for their Marriage. For *poor* women with Child in order to their *decent lying in* and *delivery*. For *Widows*. For *Wives ill married*, *forsaken*, and *undone*. For *Infants exposed* &c.

5. Endowing Religious *single-persons*, for *visiting the sick*, *poor*, *imprisoned*, and *relieving their wants*; for attending *Hospitals*. *Women*, for teaching Children *gratis* to read.

6. Setting up *Monte-Pios*; *Banks of Money* to be lent out to *poor* Tradesmen or others, with *pawns*, or other *securities* given, that the Stock be not lost.

7. Employing the *Idle*, in setting up *Manufactures*, and *working-houses* for them.

8. *Putting forth Children* to honest Trades, and *binding* them Apprentices.

9. Paying *Dowries* for *poor maids* marriageable; especially those more *comely* or *beautiful*; and so providing for their *Chastity*.

10. *Translating*, *printing*, *publishing*, and *bestowing* on the *necessitous*, Books of more singular *Piety*, and *Devotion*.

Digr. 1. *Of the great benefit*, as the advancing and improving of *Charity* in any of the Kinds forementioned; of *Sodalities* or *Confraternities* of *pious* and *devout persons*, *Clergy* or *Laicks*, and especially, of *those* that have a *nearer* relation and correspondence with one another, in being of the same *Office*, *Trade*, or *Profession*. Which *association* may many ways more promote the foresaid pious *design*, than *single persons* can, by making a greater stock of *Charity-monies*; by having many *eyes* to see, and *hands* to relieve, the *necessitous*; by *inviting* and *incouraging* and *countenancing* one another in such acts of Mercy; and attracting those, who are led by *example* more than their own *choice* and *affection* thereto. By having *meetings* at certain times for consulting about such *affairs*, wherein the *prudence* of a few may be serviceable to the whole; and *electing*

out

out of their number certain *persons* more *intelligent* and *fit* and *disengaged* for the distribution of their *Alms*: Such a *Body* being also more obvious for the *distressed their making known* their *wants*; and more secure to whose care and overseeing the charitable may commit and leave their *benefactions*.

Of the like *Sodalities* of Ladies and Gentlewomen, usually the more *compassionate* and *tender-hearted Sex*; And the *Graces* and *Virtues* of a *few* thus diffusing themselves and alluring *many* others into the same *charitable* engagements.

Of Confraternities in several *Trades* for relieving the necessities of those of the *same company*; who, through many *Crosses*, happen to be decayed in their *Estates*.

Digr. 2. *Of* the many *opportunities*, that *Divines*, *Physitians* and *Lawyers* more especially have for helping and assisting their *poor Neighbours* as to their *Souls*, *Bodies* and *Estates*. The *first*, in *catechising* the ignorant, *visiting* and *comforting* the *sick*, or *imprisoned*, especially when *near* their end; *instructing* them, *administring* to them the *Sacraments*, and *preparing* them for a *good departure* out of this world. The *second*, in *gratis affording* them his *advice* and *remedies* for their *Diseases*, and especially making known to them the *state* of their *sickness*, if dangerous or hopeless for their better *preparation* for death. The *third*; in affording his Patronage to, and *gratis pleading* and *defending* their *cause*, when just; and when *it* otherwise, *dissuading* them from contention: and in *arbitrating* differences among Neighbours, and *preventing* Suits and expences at Law.

And that these *Professions* are much recommendable to the *Nobility* and *Gentry* not in order to *gain*, but to such *deeds* of *Charity*.

Digr. 3. Of the *nobleness of Charities* done not only to the *present*, but *future Generations*, and (perhaps) lasting to the *end* of the world.

Digr. 4.

Digr. 4. Of the great *power* with God of all *good deeds* done to our *Neighbour* (whether it be in our *remitting* their *trespasses*, or *relieving* their *necessities.*) And of the special *promises* made to these *Duties* in the *Scriptures* (God making *our goodness* a rule unto *his*; and *doing* unto *us* at the same time, as we *do*, or *wish* unto, *them*): *Promises* of;

1. *Remission* of our *Sins.*

2. *Deliverance* from *Evils*; as from *Sickness*, *Want*, *Enemies*, *&c.*

3. Temporal *happiness*: to *us*; to our *seed*; (Amongst other Benefits, the *Alms given* of *some portion* of God's *gifts* sanctifying to us the *use* of the *rest*, *Luk.* 11. 41.)

4. *Life Eternal.*

Digr. 5. *Contrary.* Of God's shewing *no mercy* to those, who shew *no mercy* to others.

Digr. 6. Of the *unacceptableness* with God, and inutility of the *good deeds* of those, who do not *purify* themselves from the continuance in any *mortal sin.*

III. *DUTIES to God.*

§. 75. 3. *To God.* 1. *Honouring and loving Him above all things.*

1. *Honouring*, and *loving*, *Him* above all things; and doing every thing you do for his *glory*, and to *please* Him.

2. *Exciting* this Divine *passion* of *Love towards God the Father*, and *our Saviour*, especially by the frequent contemplation of his *perfections*, *beauty*, *wisdome*, *goodness*, *love*, and *mercy* to you, and that in as many *particulars* as you can remember.

Digr. 1. Of the beneficial alternation of the Acts of *Fear*, and *Love*, to be prevalent in us according to the often *change* of our *present condition*; which is variously *affected* towards God; and now *terrified* by his *justice*; now *caressed* by his *mercies.* (2. *Cor.* 5. 11. *Heb.* 12. 28. *Phil.* 2. 12.)

3. Never

3. Never *ſpeaking* of, or *naming* him, but in *ſerious matters*, with great *reverence*: (*Eccleſiaſticus* 23. 9.) and retaining ſtill a *ſpiritual baſhfulneſs*, and *modeſty*, toward the heavenly *Majeſty*.

4. *Reading*, *hearing*, (whether this in publick, or in private, diſcourſe) *reciting*, his *Word*, with a ſpecial *devotion*, and *affection*.

5. *Doing all your things* (as much as you can) only for his *glory*; and this with the more readineſs when *things* ſeem in any oppoſition to any your *temporal good* (for this is *thank-worthy*): Or, when they *are not*; yet then having *no regard* (as much as you can) to your own *temporal benefit*: Elſe, other *ends* of your own, being joyned with *that of his glory*, are commonly (tho unobſerved) by us *preferred* before it; and ſuch *means* are oftner choſen, that conduce more to *this*, than to *that*: tho *this* fooliſhly; for, whilſt we look only after *God's good*, he takes ſo much more *care* (and this ſurely more effectual) to *ours*.

6. *Doing* (which neceſſarily follows from the former), of many things, *that* which ſtill tends to his *greater glory*, whilſt you endeavour to make *all things*, beſides his *glory*, indifferent to you.

7. *Renewing* an actual *intention* of his *glory* before every *particular action* (elſe, notwithſtanding a *general* devotement of all your *works* to him at the beginning of the day, *nature* will frequently relapſe to minding her *own good*): which *actual intention* will help us to undertake ſtill *greater things* for his *glory*; and to deſert all thoſe *actions*, which ſerve not, or leſs, unto *it*.

8. *Procuring* his *praiſe* from others; in *ſhewing*, or *proclaiming*, any part of his *wiſdome*, or his *works*; and in accuſtoming your ſelf to attribute conſtantly all *good things*, and that in the ſmalleſt as well as greater matters, unto *him* (ſince he certainly doth *all good*). And eſpecially (ſince, in this his dayly working *all good*, *in* and *by* us,

many yet do rob him of his *due glory*, to get *some* to themselves) *taking heed* (in your doing any thing commended) to *procure* his *praise* always, rather than your *own*; and, when any *applause* comes to you, presently, to offer *it* up *to* him; remembring how *Herod* was stricken, *for not giving God the glory the people gave to him. Acts.* 12. 23.

9. *Procuring* his outward, and visible *glory*, in reverently *observing*, *celebrating*, *adorning*, *things amongst* us, that have more special *relation*, and *dedication* unto him; (as *places*, *times*, *persons*, *holy*,) and the *publick service* of him, *in* and *by* them; for all these things *excessive love* naturally doth.

10. Often *comparing* the *acts* of your *love* to *him*, with *those* of his *love* to *you*; and the meanness of your *service*, with the greatness of your *Lord*; comparing his *perfections*, and your *defects*. Considering what a thing any *man* is to *Angels*; what *Angels* to *him*; what *you* amongst those multitudes of *worthies* amongst men, on *whom* he may place his *love*; and then concluding with St. *Austine*: *Quid tibi sum ipse, ut amari te jubeas a me; & nisi faciam, irascaris mihi?*

§. 76. II. *Believing and Hoping in him.*

II. 1. *Believing*, and *hoping*, in Him, In all *purposes* honest (though *temporal*, and those of small consequence); But especially, in *spiritual*; whether concerning *God*; *your Self*, or *your Neighbour*. (See *Ps.* 37. 3. 5. 7. –55. 22. –9, 10. –27. 14.) Where you have no *private secular interest*, and *purity of conscience*; And in *matters*, of greater difficulty; and where, as there is great reason to *undertake*, so little humane likelihood to *effect*, them: For to *hope* in him, where affairs are prosperous, and where there is another *hope* besides, is also the worldlings *hope*. (*Job.* 13. 15. *Ps.* 27. 3.)

Digr. 1. Some degree of *want of Faith*, the chief obstruction of all good, and heroical, *resolutions*.

III. 2. *Wor-*

III. 2. *Worſhipping him. Firſt* with *Prayer.* In which 1. *For our ſelves.* 1. *Confeſſion of Sins.* § 77. III. *Worſhipping him.* 1. *With Prayer.* 1. *Confeſſion.*

1. Meditating on *hell*, the *puniſhment* thereof; and imploring *pardon.*

2. Making your *Confeſſion of Sins* very *particular*; and not *ſuch*, and ſo *general*, as the moſt righteous perſon in the world may truly ſay *it* after you. *Confeſſing* more ſpecially your *laſt ſins* after more *promiſes* of reformation. The *ſins* of the preſent day. Some former *greater ſins* of your life, that more burden your conſcience (which ought *continually to be remembred before the Lord, Pſal.* 51. 3.) Not only *known ſins* forſaken, but all thoſe *actions* in which for the preſent by ſome exceſs or other vicious circumſtances you doubt, whether you may not have *offended* him, deſiring his further *illumination*, and remembring *Eccl.* 9. 1. and 1. *Cor.* 4. 4. and profeſſing a ready *mind* to alter what in them you ſhall know to be *diſpleaſing* unto him.

3. Begging *grace* of God, to know *all* your *ſins*, and *defects*; that you may remove out of his ſight whatever *offends* him.

4. Uſing ſeveral *ways* of helping to call them to mind. By running over and examining 1. The *Ten Commandments.* 2. The *Apoſtles Catalogue of Sins* (*Gal.* 5. 19. *Rom.* 1. 29. *Rev.* 21. 8 *&c.*) 3. The *three faculties* of the Soul: *Memory; Underſtanding, Will and Affections.* 4. The *five Senſes*, and the *Tongue.* 5. The *three* ways of ſinning, *thought, word, deed.* 6. Againſt *God*, our *Neighbour*, our *ſelves.*

By *reviewing* the whole courſe of our *life*; (according to, the *time* (year after year); *places* of our abode; *Societies*, we lived in; *imployments*, we have followed. *&c.*

5. Staying our *meditation* longer on thoſe heads, which have been more *tranſgreſſed* by us.

6. Reviewing at certain times the *greater sins* of our *former life* written down, and *afflicting* our Souls for them.

Digr. Of the benefit of the often *remembrance*, and *confession* of old sins.

§. 78. 2. *Thanksgiving.*

2. *Thanksgiving and Confession of God's mercies.* 1. Meditating on *paradise*, the purchase of Christ's merits for those who serve him, and giving thanks.

2. Imagining all *God's*, and our *Saviours*, *benefits*, as particularly done for you; Or, considering them to *you*, comparatively to many *others*, who enjoy a *less portion* of them; or perhaps suffer things *contrary* unto them.

3. Considering our *Lord* not only as *man*, but as *God*, in all things he *did*, and *suffered*, for you. which will make them still *greater* unto you, as his person is; and will produce great *reverence*, *adoration*, *fear*, *love*, *admiration*, and *praise*, in you.

4. Dedicating some of his *benefits* still to his service in giving something to his *poor*, or using some other acts of *Charity*. Especially after any extraordinary *favour* received. (2. *Sam.* 24. 24.)

Digr. Of the horrible crime of *Sacriledge*, or robbing God of that which others have given unto him.

§. 79. 3. *Petition.*

3. *Petition.* Confessing to him 1. your *necessities*, and *wants*, spiritual, and temporal; your *infirmities*, and *present condition*, for every thing; (even as if he knew them not, except from your *relation*; but indeed, that you may the better *know* them, and may become affected accordingly, *Psal.* 142. 2. *Jer.* 11. 20. -2. *King.* 19. 14.) and so imploring his *grace*, speedy *assistance*, *succour*, *&c.*

2. In these requests, remembring, and repeating unto our Lord his own *words*, his *promises*, his *life* he led here *&c*; as if he had forgot them; but indeed to strengthen more your *faith*, in them, and *adherence* unto him. Thus

Nazi-

Nazianzen (*Orat.* 11.) deſcribes the earneſt *devotion* of his ſick Siſter *Gorgonia.*—*Ad altare cum fide procumbit; eumque qui ſuper ipſo honoratur, cum ingenti clamore invocat, omnibuſque nominibus appellat, atque omnia ea, quæ unquam mirifice geſſerat, velut in memoriam ei revocat* &c.

3. Beſeeching him as for *external neceſſities*, ſo for your *internal*; for the *good motions* of our Soul (which ſeem moſt in our own power, but, in which, indeed, we no leſs depend on his help, 2. *Cor.* 3. 5.) for giving us *affections* ſuting to our preſent duty, *joy, ſorrow, tears, &c*; praying againſt our *will*, to be made *willing*; and to wiſh, firſt, *that we may will*: Imagining our *underſtanding*, as that of a natural fool's, and every moment receiving new *light* (as we beg it) from *him.*

Digr. That the abilities of the *underſtanding*, and *will* to any good, are infuſed from God; and beſtowed, upon *Prayer.*

4. Sanctifying the *uſe* of every creature to you, by *Prayer*, and by the imploring of his *benediction.*

5. Obſerving, in all temporal *Petitions*, much moderation, and indifferency.

4. 1. *Praiſe and Confeſſion* unto him (abſtracted from our own particular obligations and relations to him) of his *excellencies.* §. 80. 4. *Praiſe.*

2. *Contemplating, praiſing, glorifying, admiring*, the infinite treaſures of his pureſt *holineſs, wiſdome, goodneſs*, and the reſt of his *attributes*, and *benefits* general to all his *Creatures*; *Mankind*; *Chriſtians*, and his *Church.*

3. Yielding a diſtinct *Doxology* to *God the Father*: to the *Lord Jeſus*; To the *Holy Spirit*; running over their ſeveral *benefits*, and *offices.*

4. Giving (always) this part of *Praiſe*, and *Thanksgiving* a due ſhare in your *devotions.* Knowing, *that God is much more delighted in our praiſing*, than in our *praying unto*,

unto, him; this being done for his *glory*, the other for our *benefit*. And *that you have many more blessings* (considering your unworthiness) *for which to praise, and thank*, him; than *wants*, (not considering your lusts) *for which to petition him*. And *that careless thanksgivings make successless requests*. Lastly knowing, *that this part of your devotions especially conduceth to the begetting, and nouri*shing *the love of God* (*i. e.* the utmost top of man's perfection) *in you*.

§ 81. 5. *Acts of love, aspirations; oblations; union*; &c.

5. *Resolutions of serving him better* in those *duties*, wherein you find in your self the most, and the last, *defects*; and *Resignation, Consecration, devotement* of your *self*, and *all yours* eternally to his service: and the making an oblation to him, of all *your* (*i.e.* his) *gifts, Christian acts*, or *sufferings*; of your *Saviour*, and his *sufferings*, and *merits* performed for you; *uniting*, and *annihilating* your self wholly into his *will*; *rejoycing* wholly in him; and in the *joys* to come with him.

I. *For others.*

§. 82. 6. *Intercession.*

6. 1. *Intercession, Thanksgiving &c.* (*Ps.* 119. 136. 139. 158. -35. 13. -2. *Cor.* 1. 11.) Especially for our *fellow members*, the *Saints*. *Act.* 12. 5. 12.

2. *Intercession* in *publick Prayers*, is the more *effectually*, and also the more *zealously* performed if it be not only *general*, but *particular* 2. *Tim.* 1. 3. namely for such a *person, friend, family*; applying the *General intercessions* in such *publick Prayers* unto them.

3. Using *intercessions* for others, not only in a short remembrance, but in the same length, and importunity, and form of prayers, as we use for *our selves*. In them either changing [*me*] into [*us*] intending, and including such a *one* particularly, together with *your self*; or changing [*me*] into [*him*] praying for him singly: Either by

by saying the *Lord's Prayer* for him, or any *other*. As —*forgive him his treſpaſſes*, —*Lead him not into temptation* &c; And it is a ſingular Charity not to deſiſt from ſuch *Interceſſions* (tho theſe unasked) ſo long as we know *ſuch perſon* hath need of them. *Jam.* 5. 16.

Digr. 1. Of the *benefit* of other men's *prayers* for us; and that they are very much to be *deſired*. Even thoſe of inferiors: —Eſpecially thoſe of *Saints*; and thoſe, of the *poor*; who are in many reſpects nearer allyed to God.

Digr. 2. Of God's *hearing the Prayers* of ſome *other men* (more holy) for us, when he will not hear *our own*; and his *directing ſinners* ſometimes to procure ſome *others* to pray for them, that he may grant their requeſts. *Gen.* 24. 7. 17. *Job.* 42. 8, 9.

Digr. 3. Of God's frequently *bleſſing* ſinners for other mens ſakes, who are *righteous*.

Digr. 4. Of the benefit of *interceſſion* to the Interceders. Beſides God's returning our *good wiſhes* for others upon our ſelves (*Matt.* 10, 11. 13. *Pſal.* 30. 13.) This mentioning of them, and their neceſſities before God, rendring us alſo more *tender-hearted*, and *ready* to help them: for, with what face can we beg of God to be good to them, when we can, and do refuſe to be *ſo* our ſelves.

The Benefits of Prayer.

§. 84. *The benefits of Prayer.*

1. *The great power of Prayer with God* (and the rich promiſes made to it in Scriptures) even in temporal requeſts, and theſe the ſmalleſt. 1. *The great power of prayer with God.*

1. *God's Spirit*, eſpecially, *aſſiſting* Us in *Prayer*.

2. God's extraordinary *favours*, *illuminations*, *viſitations*, uſually either *in*, or preſently *upon*, the time of Prayer.

3. The *fruit*, and *effect* of Prayer many times, *not ſudden*, *but*

but after many days, and *long petitioning*. *Eccl.* 11. 1. *Jer.* 42. 4. 7. *Act.* 12. 5. 6. where the *Church's Prayers* not answered till the night before St. *Peter's execution* 1. *Pet.* 5. 6. *Eccl.* 7. 8. And St. *Monica's Prayers* for her Son St. *Austine* were not answered, till, first, many years spent in them. Not hapning, *that way*, or by *that means*, we expect it. And often *hapening* with great *intertextures*, and *artifices* of *second causes*, which hide to the inobservant the agency of the *first*: Tho in *which* the less his *power* and *force* appeareth, the more doth appear his divine, and wonderful, and secret, *contrivance*, and *wisdome*.

4. Upon the *requests* of your *prayers* comming to pass, by the agency of *second* and *ordinary causes*, taking heed *of conceiting these rewards* of *Prayers* to be the *effects* of the ordinary Providence; and *of translating your thanks*, from *God*, upon his *instruments*; and, unless he work *singly*, of thinking he worketh not *at all*. But especially acknowledging his more immediate hand in *four cases*: 1. *When* his visitations and answers (tho by second causes) happen upon the *instant* of your *Prayers*. 2. Or, in the very *point*, and *exigent* of your necessity. 3. *When* you find (beyond your expectation) an *extreme facility* in the prosecution of your desires. 4. Or, a *continual victory* in the midst of many difficulties, and oppositions. 'Tis a safe *error* (if any dares call it so) in attaining things (known certainly to be *good*) to impute *too much* rather than *too little* to God's hand in it: by which you give him the *more praise*; and, in gratitude, bring forth *more obedience*.

5. Upon the *requests* of your *prayers* (and those long, and earnest) *successless*, taking heed especially then of the surrepency of some degree of *unbelief*. As; the imagining, that *God hears not, minds not, Prayers*, (or not yours, a Sinner); or that he hath *made o're all our affairs* to the *contrivance of humane wisdome*, and the *ordinary course of second causes, &c.* But most assuredly assuring your self, *that*

that his Majeſty himſelf hath heard, and alſo hath *rejected,* your requeſt in *this,* either becauſe he intends to give *it* you better in ſome *other* way; or becauſe it is ſome way *hurtful,* and *inconvenient* for you: or becauſe you are yet *unworthy* (offending him) to receive it: or becauſe, he hath abſolutely otherwiſe *decreed* to diſpoſe of things; and this is one of thoſe his *purpoſes,* wherein he is not to be ſwayed by *Prayer,* (as eſpecially, for not ſending temporal *croſſes* here to thoſe, whom he means to *glorify* hereafter): therefore we find ſome *requeſts* denyed even to the *greateſt Saints,* tho importunately begging them; To *Moſes, Deut.* 3. 24. *David,* 2. *Sam.* 12. 16. *Jeremy,* Ch. 7. 16. St. *Paul,* 2. *Cor.* 12. 8. Our *Saviour* himſelf. *Matt.* 26. 39. And therefore St. *John* limits God's *grants* to things asked firſt according to his *will* 1. *John* 5. 14. Which *will* alſo our *Saviour* interpoſeth *Matt.* 26. 42; and the *Spirit* alſo hath a regard to *Rom.* 8. 27. But, the longer God *denies* you in any thing that after well examined ſeems to you neceſſary, the more do you *humble,* and *reform,* your ſelf, and continue to *ask* him.

6. *Signs* that God doth or will hear us. Great *confidence* in making our *Prayer.* Great *quiet,* and *conſolation* of mind, and *courage* to attempt a thing; Or ſtrong hope to receive *it* riſing in us *upon,* and *after,* prayer.

7. The ordinary *conditions* that Prayer may be effectual.

§. 85. *The ordinary conditions, that it may be effectual. A ſtrong faith and Confidence in God, &c.*

1. *Faith,* and *Confidence,* not only that God *can* (*Mat.* 9. 2.) but *will,* perform our requeſt; *will,* if there be no *defect* on our part, and the *requeſt* be for our *good*; but this *our good* conſidered together with the greater advancement of *God's glory,* (which thing ſince we cannot certainly know, neither may our perſwaſion of receiving our *petitions* be abſolute; elſe our *perſwaſion* will ſometimes be falſe. See 2. *Cor.* 12. 8, 9. Where the *Apoſtle,* not deſtitute of this *faith,* yet received a *Denial,* See 2. *Sam.*

Sam. 12. 16. 22. *Matt.* 26. 39.) And such *confidence* we should have especially, where humane *hopes* fail, and we have nothing else, besides *God*, whereon to rely, (See 2. *Chron.* 16. 8. *Matt.* 9. 22. 28. *Mark.* 11, 24. -9. 23. *Act.* 14. 9. -3, 4. *Matt.* 15. 28. -19. 26. -13. 58. 14. 30, 31. -21. 21. *Mark.* 6. 5. -9. 23. —1. *Tim.* 2. 8.) This *faith* being required, and rewarded, by *God*, because it is a great giving of *glory* to him; both to his power, as we believing him *able*; and to his goodness, *merciful*; and to his truth, and promises, *faithful*.

2. Much *patience*, *importunity*, and *perseverance* in our devotions, (the continuing of Prayer still rendring the Soul more and more capable of what it petitions for) and *constant dependance* on God, and *waiting* for an answer (*Ps.* 27. 7. 14.); and, in using means and prayer, *reliance* on *prayer*, not the *means*.

8. Concerning the *grounds* of Confidence.

1. In respect of the Person prayed to; *God*.

§. 86. 1. The believing His *particular providence* over all affairs, and continual *agency* in sustaining them. The alike *easiness*, and *facility* of *all* things unto him; and the *granting* of our requests no more trouble, or difficulty, to him, than the *denial*. His *extraordinary working* many times contrary to the *course* of natural causes, and inclinations of free Agents, for the sake of men's *Prayers*.

§. 87. *Digr.* 1. *Of miracles*, not *ceased*: tho, from the decay of *holiness* in general, and particularly, of great *mortification* and frequent *devotions*, they are much rarer than formerly; And (since a strong *faith*, and *confidence* in God's power, and goodness is required on our parts to the doing of them) in some places the *opinion* that they are *ceased* (which is opposite to such a *faith*) is a great cause that they are *ceased*.

Digr. 2. And these done all by *Jesus Christ*. And usually

uſually by the inſtrumency of his *Saints*, or *Angels*; which *Angels* if there were not a *particular providence* (upon the Saints prayers and neceſſities) controling ſometimes the *common courſe* of Nature, and ſome things executed here by theſe other *agents*, different from *it*, why are they ſaid to be *miniſtring Spirits, ſent forth for to miniſter to the heirs of Salvation?* (*Heb.* 1. 14.)

Digr. 3. Of a *ſpecial Faith*, with reſpect to the *effect*, ordinarily required to render us capable of receiving any *miraculous* or *ſupernatural* effect (perhaps that *faith*; *viz.* for receiving miraculous favours named 1. *Cor.* 12. 9. the *faith of doing miracles* being ſet down *verſe* 10.) which *faith* though it ſeems to be a more extraordinary *gift* of the ſpirit; yet as all other *gifts* (1. *Cor.* 12. 31. –14. 1.) it is to be *requeſted*, and to be *purſued*, and *fortified*, with our *endeavors*; the concurrence of *which* (in a manner we know not) God requires to his *graces* (See *Mark.* 11. 24. *Matt.* 21, 22. –1. *Tim.* 6. 8. *&c.*) elſe the *exhortations*, unto it, were *vain*; the *reprehenſions*, for the defect thereof, *cauſeleſs*.

Digr. 4. Of the *Faith* of *one* (in reſpect of theſe miraculous effects) very beneficial to *another*; as, of *Parents* for their *Children*, or one *Relation* for another (See *Matt.* 8. 8, 13. *Jo.* 4. 50. *Mark.* 2. 4, 5. *Matt.* 15. 28. *Jam.* 5. 15.) thoſe who are to receive ſuch *favour* at leaſt *non ponentibus obicem* by ſtrong acts of unbelief.

2. In reſpect of the Perſon praying.

1. *His living an holy, and ſanctified life*, (God not hearing the Prayers of Sinners: *Quæ ſpes eſt, niſi de aliqua conſcientiæ bonitate? Sinners (i. e.)* ſuch, as remain ſtill unreformed, and do not as yet addreſs themſelves to the *works of repentance.*) Eſpecially *his abounding in works of mercy* (God chiefly to ſuch returning all mercy.) §. 88.

2. In his *praying* exerciſing a great *humility*, (and this perhaps expreſſed by ſome *mortification*: See this done

by Kings, 2. *Sam.* 7. 16. –1. *King.* 21. 27. –2. *King.* 6. 30. –19. 1.) and *sense* of his own *unworthiness* of any of God's *favours*; casting himself wholly upon his *bounty*, and the many *promises* made of hearkning especially to the *poor in spirit* (See *Dan.* 9. 18. 7, 8, 9. *Jam.* 4. 6 com. 5. *Esay* 66. 2. comp. 3. *Psal.* 34. 17. 18. –51. 7. *Esay.* 57. 15. *Gen.* 18. 27. *Judg.* 6. 39. *Prov.* 28. 14.)

3. His diligently calling to mind God's *former mercies* to *him*, or to *others* like him, for the strengthning of his *faith*; and *hope*; according to which *God*, many times, *worketh Rom.* 5. 4. *Psal.* 116. 1, 2. –2. *Cor.* 1. 10. *Luk.* 22. 35. *Psal.* 78. 4. 2. 43.

4. His expecting all things only through the *merits of Jesus Christ*; and asking them in his *name*.

§. 89. II. *The Benefit of the exercise of Prayer upon our selves:*

II. *The Benefit of the exercise of Prayer upon our selves*

1. Making us *blush*, not to joyn afterwards our *endeavors* with professed, unfeigned, and fervent *desires*; Excellently preparing and softning the *Soul* for the receiving any *grace*. Nay, by a powerful excitement of the Holy *Spirit* in us (which also formes our Prayers), working such *spiritual graces* in Us in the thinking and contemplation of *them*; and it self *planting* those holy inclinations in the Soul, whilst *it* passionately sues for them: Every *fervent Prayer* to God being also a *strong exhortation* to our selves; and all earnest petitioning that we *may*, being at the same time a consideration, that we *ought*, to do such things: and at once both *working*, and *begging*: So that he that can bring himself heartily to *pray* for any *spiritual grace*, hath begun to possess it.

Digr. 1. Of the indefatigable practice of this *duty* by our *Lord* and by *his Saints*: who well perceived the *rich fruits* thereof.

Digr. 2. Of strengthning and rendring more prevalent with God, in matters of greater concernment, our *Prayers*, by adding to them *Vows*, and *Alms-deeds*, and *corporal Mortifications*.

PART

PART IV.

Counſels, *and* Directions *concerning* Prayer, Meditation, *and other* Exerciſes, *ſerving for advancement of* Piety, *and acquiring* Chriſtian perfection.

§. 90. 1. *Concerning Prayers. Concerning Preparatives to Prayer.*

1. BEfore your *appearing* before God in Prayer, *clearing your ſelf* (as God hath commanded), ſo far as it is in your power, *from your ſins towards your Neighbour*; and *quitting all his toward you*: In *ſatisfaction*, either already performed to *him*, or ſeriouſly promiſed *to God*, where *injuring*; and in *forgiveneſs*, preſented likewiſe then to *God*, where *injured*. (*Matt.* 5. 23, 24. —1. *Tim.* 2. 8. *Mark.* 11. 25. *Jam.* 3. 9, 10.)

2. Performing your *devotions*, either when *faſting*, or very *temperate*, and at ſome reaſonable *diſtance* from your meals; and ſometimes alſo preparing your ſelf for them by ſome *acts of mortification*. Nothing is ſo oppoſite to devotion, and the Spirit, as *intemperance*, *ſtrong drink*, and *exceſs* in diet (See *Eph.* 5. 18. *Act.* 10. 30. *Matt.* 17. 21. *Luk.* 1. 15. *Pſal.* 35. 13. *Dan.* 10. 1, 2. 12. *Act.* 13. 2, 3.)

3. [1] Not coming to *them* with your *mind*, and *thoughts* already *tired out*, and *ſpent* in other *buſineſs* (which accordingly muſt needs be leſs ſerviceable to you, in this your greateſt duty) and ſome little time before them (if you can) *deſerting* other *employments*. 'Tis beneficial, before you go to Prayer, to *read ſomething pious*; or (if you pleaſe) to read *ſome Prayer*, before *praying*; ſo to retire

retire your *mind*, from *secular* thoughts, and dispose it to *Divine*.

3. 2 When you go to *Prayer*, with an hour-glass *measuring* your time; and taking some *Book of Devotion* or *Saints life*, with which you use to be much *affected*, to lye by you; and for this also chusing a place of *Prayer* convenient for light and reading; and, when *sterilities* and *dulness*, or much *distraction of thoughts*, assault you, reading so long till something *affect* you. This hath been the practice of many *great Saints*. And he who useth this Rome, will go much more chearfully to this *spiritual exercise*, and spend longer time in *it*, having these *Arms* about him to repel the ordinary *disturbers* of *it*.

4. In the *morning* performing your *Devotions*, first; whilst the mind is *clear*, and not engaged in other *thoughts*.

5. In the *Evening*, last; when the *mind* hath for that day taken her leave of all other *businesse*; and that so your *time of Prayer* also may not be limited by them.

6. Since for every day you *perform and renew* them, applying your *Prayers, Confessions, Petitions, &c.* more chiefly to the *occurrences* of the present day [as that of our Lord; *Give us this day, &c.*] which will make, your *Requests* (as being for things near at hand) more *affectionate*; and your *endeavours* (that day) in the seconding of your Prayers, and rendring them not frustrate, more *vigilant*, and *earnest*.

Corporal Reverence in Prayer.

7. Using all *humble reverence of the Body, &c*, where opportunity; yet not confining your self for all the time of *Prayer* to any one *posture* thereof, after it begins to be painful, or tedious (whilst you retain the same *humility*, and *devotion* in all); nor omitting the *substance* of the Duty of Prayer, for being hindered perchance of such circumstances. Freely expressing also, and venting the *holy passions of your mind* and of *the Spirit*, by the exterior indications, and effects thereof; As by sighing; groaning; weeping; *&c.*

Digr. 1. Of the great *impression* the behaviour of the *Body* makes upon the *Soul*: And that the *devotion* is much increased by the *body's humiliation*; and, the more, if this sometimes *varied*. §. 91.

Digr. 2. Of the several *postures*, and *deportments of the body*, used by holy men in the time of *Prayer*. As, *Standing up*; —*Prostration*, and *falling on the face*, and *lying on the ground*; —*Contemplating the heavens* (therefore going up to the house top to pray); —*Lifting up, casting down*, the *eyes*; —*Lifting up, spreading forth*, the *hands*; —*Smiting of the breast*; —*Bowing down of the head*; —*Bowing, baring, the knee*; —*kissing the ground*; —*Covering the Body* with *sackcloth, or raggs*; —*Sighing*; —*groaning*; —*weeping*.

8. In all *places*, and *business*, where you would enjoy a greater *recollection* of your *mind*, and *thoughts*, but especially, in the *service*, and *meditations of God* (publick or private) *keeping a strict guard over your eyes*; which having liberty to wander, the *mind* is filled with many fancies and very difficultly fixed. *Custodia Oculorum, Custodia Cordis.* §. 92. *Guard of the Eyes.*

9. Striving before hand to *excite* in your self a *passion* suting to the *particular act* of your *devotion*: As great *sadness*, in *confession* of sin; —Great *humility*, and *lowliness*, and *self-abjection*, in *petitioning*; —*Chearfulness*, and *joy*, in *thanking*, and *praising*; —The passion of *love*, in *oblation*, and *resignation*, &c. —*Compassion*, in *Intercession*: And observe, that our *intention* much helpeth the production of such *passion*, by the lively presentation of such an *object to our mind* as (*viz.* Death, Corruption, Hell; Heaven, Light, Glory, Musick, &c.) usually excites it: the *affections* being thus subject to the *understanding*, and the *will*; as well as, in other respects, *these faculties* are to *them*: —Praying before §. 93. *Exciting of a suitable Passion.*

fore to God, to give you such a *passion*, whereby you may be helped to do such a *duty*. Not entertaining, at the same time of *prayer*, a contrary *passion*, though it be very *pious*; for so neither can it be so well *prosecuted*.

§. 94. *Imagination of God's presence.*

10. *In the time of Prayer*, Imagining *God* (or our *Saviour*) *not a far off*, but *present*, *by*, or *within* (*Ps.* 16.8.) you *so speaking*, and *discoursing with him*, hearkning *to*, and attending *upon*, him, as *one* that is present in the *innermost part* of your *soul*, and *heart*; (as indeed, if our *eyes* were but opened, (as were those of *Elisha* and his Servant) we should see *him* in *all things* and in *our selves*; and *all things* and *our selves* also in *him* (for these are both one); compassing us round, as the *air*, or the *light* doth; and again throughly penetrating *all things* and *us*, as the *light* doth the *air*; or the *fire* the glowing *iron*. *Omnia implendo continens, & continendo implens* (*Austin*) and see *our selves*, again, *moving in him*, as *fishes*, or *spunges* in the Ocean; or *Atoms* in a Sun-beam (See *Acts* 17. 27, 28:) For, if the whole *earth* be but as a small *point* to the *Sun*, how much less are *we* to *God!* But, above all creatures, more specially we should see *him* dwelling in the *hearts of the faithful* (therefore called his Temple, See 2. *Cor.* 6. 16. –1. *Cor.* 6. 17. 19.) or see *them* dwelling in *him*, (for, where things are perfectly united, these *two* expressions are the same, and promiscuously used: See 1. *Jo.* 4. 13. –6. 56. *Rom.* 8. 10. comp. 2. *Cor.* 5. 17. –1. *Cor.* 1. 30. comp. 2. *Cor.* 5. 21.); See *him* there speaking to the *Soul*, and visiting *it* with frequent *inspirations*, the signs of his presence, and the *interior language* wherein God speaks to *us*, and therefore is there to be attentively hearkened to, by *us*. (*Luk.* 17. 21. *Jo.* 16. 32. –8. 29. *Heb.* 11. 27. –1. *Jo.* 4. 13, 14. 16.) As for those words in the *Lords Prayer* [*which art in Heaven*] they are not mentioned to direct the *petitioner* to him, as a far off, but to *magnify* to such

Petitioner

Petitioner, and to mind him of, his Heavenly *Majeſty*, and that ſo he may give the following doxologies to *him* as to the moſt High: *Hallowed be thy name, thy Kingdome come*, &c.

Or, if you conceive of *God*, as of ſomething *without you*, and at a *diſtance*, Imagining, that you ſee *him* (then ſpecially when you are in Prayer) *looking* down from heaven, and caſting his *eye* upon you; As the *Sun* whilſt it ſhines upon the whole *Hemiſphere*, yet ſeems to every *place* therein to ſhine only upon *it*.

Again; *imagining*, that you ſee *our glorious Saviour*, there where he now ſits, graciouſly *beholding* you from thence, (for ſo he doth), as he beheld *Stephen*, to encourage him; or *Paul*, to convert him. Or that you ſee him *by*, or *before*, you, in ſome of thoſe *poſtures* others beheld, and converſed with him, in the time of his *life* here on Earth.

11. ' This *imagination of God's preſence* (which is to be ſtrengthned by cuſtome) and the often (not *acknowledging* only, but) ſeriouſly *thinking*, and *meditating* on it, and inciting your ſelf continually to *remember* it, will much increaſe your *reverence* toward *Him*; and hinder the *wandring* of your *thoughts*: will ſtrengthen your *faith* and *confidence* that he ſeeth, and taketh notice of all your *deſires*, and that your *Prayers* are ſtill heard, and conſidered, by *him*; and (from this his intimacy, and inhabitation) will make your *diſcourſe* more free, and particular, in the communicating of all your *infirmities, wants, deſires, purpoſes, reſolutions, &c.* unto him, and alſo more *frequent*, and *oftner*, with him: will more comfort your *ſolitude*, or *afflictions*; will much more move your *affections*, apprehending ſo near a *Majeſty* (as alſo his *viſible preſence* would much more than this): *Laſtly*, will help much to *recollect* and *retire* your *faculties* from external *objects*; which ſuffer more *evagation* when they ſpeak to him,

(who is every where, and therefore within us) as *abroad*, or *a far off*; *Il recordarmi, che ho compania dentro di me, è di Gran Giovamento*, said a great Saint. *Cam. di Perf.* 29. *c.* And such *meditation* is recommended as a most advantageous way to attain *perfection*. See more of this below *n.* 15.

11. 2 To strengthen this *Meditation* in you the more (which is of so great consequence) often meditating on *Psal.* 139. *Prov.* 15. 3. 11. *Job.* 26. 6. *Psal.* 23. 4. *Rev.* 3. 20. *Gal.* 2. 20. *Heb.* 11. 27. —2. *Cor.* 13. 3. *Jo.* 14. 21. 23. *Act.* 17. 27, 28.

§. 95. *Recollection of Mind and Senses in Prayer.*

12. In your *prayers* diligently *opposing*, and with much *resolution* striving against, any *distractions*, and *extravagations* of your *mind* and *thoughts* (which by custome will become obedient, and fixed) for this will render your *prayers*, as more *effectual*, and *beneficial*, so more *grateful*, *sweet*, and *easy* unto you: the *time* of them being more tedious, as the *mind* is less united (*Psal.* 86. 11.)

13. *Suspending in time of Prayer* (as much as may be) all *action* of the *exterior faculties*, and *retiring* the *Soul*, and *Spirits*, as it were from all parts to the *center* of your *heart*, there to transact your *affairs* with your *Maker*. In which *motions* of the *heart*, to produce a greater fervour, some have used the *retention* or *suspension* to some degree of *respiration*; a thing usually happening in *sighing*, *weeping*, and any great *passion* of mind. Such *recollection* of Spirits (because *vis unita fortior*) will much heighten, and enflame devout *affections* in you; and *these* again much advance your *spiritual proficiency*. This at *first* somewhat difficult, but facilitated by *custome*.

14. Beneficial for such recollection of our faculties are, *solitude* and *silence*; —the *night*. Hence *night-devotions* so much commended: *shutting*, *out* light, or, the eyes; or at least *fixing* them; because the *presentment* of their objects provokes the *action* of the senses; especially *those* of the

the eyes, which have their *object* always before them; and enjoyed at any distance.

15. Much using, and indulging your *affections* in Prayer, rather than the *fancy*; and the *operations of Love*, rather than the *discourse of reason*; and performing this holy exercise in the *heart*, more than in the *brain*. (The intense *acts* of *both which* cannot be exercised at once; and it being with these *holy*, as with *other*, passions, the *higher* they grow in us the less use there is of reasoning; and they wholly follow their own *impetus*). Again; the chief profit of the Soul lying not so much in *thinking* of God, as in *loving* him extreamly; nor in advancing of *Arguments*, as in *fervour of Spirit*; and in the *attendance*, and *waiting*, and *hearkning*, *elevations*, *adherence*, *embracings*, *aspirings*, *languishings*, *expectings*, of the *Soul*, after *God*: (As our Saviour in the *Garden* used not many *words*, but much *passion*.) It is much *better* (when God offers it) *for the Soul* on this *fashion* to be carried toward *God*, rather than to *guide* her self; and to *suffer*, than to *work out*, her *devotions*; *nec tam ex se operari, quam suavem Dei operationem pati*; *& auscultare magis, quam loqui*. §. 96. *Heightning and enlargment of the Affections.*

Upon *which* to enlarge my self a little more, (this being the chief *matter* of *that*, which they call *mystical Theology*); you must know, that *some persons* of more pure conversation, and more frequent exercise in Prayer, have *observed* in themselves, at certain times in their *Prayer* (especially when long continued, or after much practised) *some more strong and vigorous influences and operations of God's Spirit upon the soul*, and *a sense of his extraordinary presence*; wherein the *Soul* is more *passive*, and *quiescent* as it were, and the *Holy Spirit* more *acting* in her. The *effect* of which divine *visits* thereof ordinarily is a much clearer *discovery* of the *beauty*, *goodness*, *greatness*, and *excellency*, of her *well-* §. 97.

beloved; and so a much greater *increase* of the *ardency* of her *love* towards him, and further *alienation* from all other wordly things: In which *visits* all the care the Soul takes is, *no way to hinder*, or by any divertisement to *disturb*, or *lose*, so delightful an *entertainment*. For howbeit *it* is from *God*; yet *it* is not (most what) so *irresistable*, but that one may possibly (tho with some difficulty) turn away himself from such *intrancement* to some *other* thing: and sometimes, to *men* eminently *holy*, is this *divine Energy* so violent, and unsupportable to *nature* (from which great lassitudes, and weakness of the Body for many days do often follow) that they are forced to *decline*, and *moderate* it, and *divert* from it. (This will not seem *strange* to any one, who hath been versed in the *lives of Saints*, among whose *experiences* may be found a great accord in this *matter*).

§. 98. Now, tho these *extraordinary transactions* in the Soul, and *supernatural touches* of God's Spirit, are not acquirable at all by our *industry*, so, as to be sure to *possess* them; nor no man can have them *when*, or detain them *how long*, he pleaseth, by any *art* or *means*; Yet it is *observed* by those who have received *them*, that ordinarily *God* conferrs *them* not, save after some *pains* taken *by*, and *dispositions* produced *in*, our selves for the reception of *them*: (he acting conformably to our *exercises*, and *pre-inclinations* thereto). And so it hath pleased God, that many *others*, their *disciples*, having as it were learned from them so experienced this *Art*, and been encouraged to undertake the *predisposing* assiduity of *mental prayer*, have also arrived to the same *perfections*, and heavenly *visits*, and *entertainments* (*Jo.* 14. 23.) so extreamly *beneficial* in the future course of their lives. Now, this *pre-disposition* is observed chiefly to be effected by *operating in our selves* (which yet no doubt is not done without the *aid of God's Spirit* tho this

this imperceptible) as near as we can, *ſomething like them.*

And *this* is done chiefly by theſe *three*. *Firſt*; By a *firm*, and *accuſtomed* apprehenſion of *God's* (or our *Saviour's*) *preſence*, *with*, *before*, or *within*, us; or our *preſence with*, or *before*, Him; recommended before §. 94. and below §. 114. *Secondly*; By a *recollection* of our ſelves, and a *ſuſpenſion* (mentioned above, §. 95.) and *ſilencing* (as much as we can) of *all actions* of our exterior ſenſes, *agitations* of the fancy, *diſcourſe* of the underſtanding, and, in general, *all work* of the brain; by an *abſtraction* (as much as we can) from all things beſides *God*; not ſo much by a *conteſt* with them thought-on, as by a *forgetfulneſs* of them, or *ſhutting them* out of our thoughts; that ſo by not uſing any of our *Spirits* in the ſervice of our *cognoſcitive faculties*, we may give more *place*, and afford more *ſtrength*, to the Action of the *will*, and *affections*. Now we may know, that the hinderance of *thoſe* introduceth a more intenſe Act in *theſe*; becauſe we find any vehement exerciſe of the *will*, and *affections* (naturally) to *ſtop*, and *intercept* the *diſcourſe* of the Intellect. Therefore, in the height of her *paſſions* (which ſeems to be a far more intimate *faculty* of the Soul, than is the *underſtanding*) we find *reaſon* to have no *power*, or *admittance*, nor *acceſs* to the Soul; As it is in intenſe *anger*, *love*, *ſorrow*, &c. *Affecting much*, and *thinking much*, have a kind of *oppoſition*: nor can the *heart*, and *brain*, be hot at once; And it is true in divine, as other, *loves*: *Nemini contingit ſimul amare, & ſapere.* I mean for the *actual exerciſe* of the brain, and of *prudential notions*. Yet note, that the ſuſpenſion of thoſe *faculties* or *acts* is not ſo meant here, as to render you wholly *idle*, or *aſleep* as it were, in caſe the *affections* be not much moved in Prayer; but, that you ought ſtill to uſe the *help* of the *intellect*, for the *raiſing*, and

§. 99. 1

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and closer *applying*, and *fanning* continually of your *affections*, in short, and unlaborious *ejaculations* (such, as that of St. *Francis*, *Deus meus & omnia* —*My God, my Saviour* &c. *Psal.* 18. 1, 2. *Psal.* 144. 1, 2.) in *considering* God's *presence*, and *comforting* your self in *him*, and *it*, entring into *familiar colloquies* with him, making *requests* to him, using a thousand *acts* of *humility*, and *vilifyings*, and *annihilations* of your self before *him*, so keeping your *amative faculties* still in motion, by a many (not forced) *industries*; provided only, that *all those* more *laborious*, and *difficult*, and *tedious exercises* of the *brain* be here excluded.

§. 100. *Thirdly*, In this *silence* of the other *cognoscitive faculties)* this is done by a strong, and vigorous exercise of the *will* and the *affectionate* and *amative powers*, by making a total *introversion* into the most *intimate part* of our Soul, or Heart, to *enjoy* God there; and *directing*, as it were, *all our thoughts*, and *retiring* our *Spirits*, thither-ward, and *there* practising the *love*, *suspirings*, &c. above-mentioned (See *Eph.* 3. 17, 18. –1. *Jo.* 4. 16.) And here it is *observed*; that howbeit (at the first) neither this *suspension of discourse*, and *abstractions from by-thoughts*, nor the *uniting of our affections to God* are obtainable without some *pain*, and *difficulty*; yet, after some practice, and accustoming thereto, such a *habit*, and *facility* therein is acquired, That the *former*, viz. *our busy thoughts, and discourse* will need no great *charming*, but upon our beck be *silent*, and all such *advertisements* depart from us: the *later* likewise, the *affections*, need little, or no *exciting*, but an ardent *love* (having been once accustomed to it) *transports us* towards the *embraces* of God, even in the *beginnings also of our Prayers*, or also upon any light *mention* of *God*, or *heavenly things*: Only whilst *many*, from this *painfulness at first* (wherein the Soul is hardly kept from extravagancy, and restrained from her liberty of thinking)

are

are *disheartned* from a patient *perseverance* in such *practice*: therefore it is conceived that so *few* reap the happy *fruit* thereof. And these *three*; 1 The *strong apprehension of God's intimate presence to us.* 2 The *silencing of the discursive*; And 3 *enlarging of the affectionate, and amative faculties towards God, our Sovereign*, our only *good*, are the whole *content* (as I conceive) of that they call *mystical Theology*; for as much as concerns our *own work*, tho in the *expressions* hereof *Authors* much vary.

§. 101. I will *recommend* to you the reading, on this subject, of the *fourth*, *eighth*, and *thirteenth* Chapters of St. *Teresa's Life*: And the 25, 26. 28. and 29. Chap. of her *Way of Perfection*; who was a *head Scholar* in this *School of Prayer*; and saw frequent *experience* of the *effect* of these *directions*, when well observed, having taught many others this *heavenly art*; who also, by practising the same *lessons* failed not to attain *it*. Howbeit, were these *practises*, as to such *extraordinary communications* of God's Spirit, *profitless*, yet can *they* not in themselves be any way not very *commendable*; unless *to love God*, or *neglect the world extraordinarily* be a fault.

§. 102. Concerning the *apprehension* of *God's more intimate presence*, and *recollection of the Soul from all other objects*, you may find this *Holy Mother* (*Way of Perfection, cap.* 28.) instructing, and encouraging her *spiritual daughters* on this manner (She Commenting there on the *Lord's Prayer.*)

'Now weigh well this, which your Master saith: '*Which art in Heaven.* Think ye, that it little concerns 'you to know, what thing Heaven is; and, where ye 'are to seek for your most Holy Father? I tell you then; 'that, for wandring Intellects, it much imports them, not 'only to believe this [*Article*] but to procure to under-'stand it by experience. For it is one of those things,

'which

'which strongly binds up the understanding, and causeth 'the Soul's recollection of it self.

'You already know; That God is in every place; and 'tis clear also; where the King is, there is his Court: 'In summe, that where God is, there Heaven also is, and 'all Glory: this without doubt may easily be believed by 'you. Consider what St. *Austine* said: *That he went into many places seeking for God, and that he came at length to find him within himself.* 'Neither needs the Soul any wings 'to fly with to seek him out; but only to put her self into 'a posture of solitude, and retiredness, and to behold him 'within her self; and not to leave so great a Guest, but 'with great humility bespeak him, as a Father; recount 'to him her calamities, and beg of him the remedy there-'of; acknowledging she is unworthy to be his daughter.

'Treat ye with him as with a Father, with a Brother 'with a Lord, and with a Spouse; sometimes in one man-'ner, sometimes in another; for he will teach you, what 'you must do to please him. Observe, that it concerns 'you much, to understand this truth, that God abides with-'in you, and that there we may abide with him. This 'way of praying, although it be vocally, with much more 'speed recollects the understanding, and is a way of Prayer, 'that brings with it many good things, being stiled *of* '*Recollection.* [This she supposeth to be in our power by our endeavours to attain to.] 'Because the Soul in it 'recollects all her faculties, and enters within her self 'with her God, and there her Divine Master comes, to 'instruct, and teach her, in a much briefer manner, than 'tis in other ways, and to bestow upon her the *Prayer of* '*rest*: [This is the lowest sort of Prayer, which she calls super-natural, and not in our power to acquire.] 'Be-'cause, thus retired, she may here with her self meditate 'on the passion, and here represent the Son [as Crucified] 'and offer him to the Father; and not weary the under-'standing,

'ſtanding, in going forth to ſeek him on Mount *Calvary*,
'or in the Garden, or at the Pillar. Thoſe, who in this
'manner can lock in themſelves in this little Heaven of
'our Soul, where abides he that created both the Heaven,
'and the Earth; and ſhall inure themſelves, not to be-
'hold, nor ſtay, where the exterior ſenſes diſtract them,
'let them believe, that they walk in an excellent way;
'and that they ſhall not fail at laſt to arrive to drink wa-
'ter from the fountain. In this recollection the Soul re-
'tires the exerciſe of its faculties from theſe exterior
'things, and in ſuch a manner abhors them, that (tho
'unawares) ſhe ſhuts the bodily eyes not to behold them,
'that ſo thoſe of the Soul may ſee ſo much better. Ac-
'cordingly, who walks by this way, almoſt always in
'Prayer keeps his eyes ſhut; and it is an admirable cu-
'ſtome for many things, becauſe it is as it were a forcing
'ones ſelf not to obſerve theſe things below. This (ſhut-
'ting the eyes) happens only in the beginnings [of ſuch
'recollections,] for afterwards its needleſs; ſince then
'we muſt uſe more force upon our ſelves to open them.
'The Soul at ſuch a time ſeems to fortify her ſelf at the
'bodies charge, [*i. e.* in withdrawing from it its Spirits]
'and leave it all alone, and much enfeebled, and thence
'to draw proviſions, and maintainance againſt it. And
'although this [power of retiring the faculties] in the
'beginning is not perceived, becauſe it is not much, (for
'in this recollection there are degrees of more, and leſs)
'yet if it be once brought into a cuſtome (although at
'the firſt it cauſes ſome trouble, becauſe the body replies,
'and diſputes the buſineſs, not perceiving that it deſtroys
'it ſelf in not yielding to, and ſuffering ſuch a conqueſt)
'if, I ſay, this for ſome days be uſed, and we force our
'ſelves to it, the gain thereof will be manifeſt; and we
'ſhall afterward perceive, that, in the beginning of Prayer,
'the Bees will preſently repair to their Hive, and enter

'there-into to make Honey, and that without any dili-
'gence or trouble of ours: becauſe ſo it hath pleaſed God,
'that, by that former time of forcing our ſelves, the Soul,
'and the Will, hath merited to be endowed with ſuch a
'command, as that, in only intimating to them, and
'no more, that ſhe would withdraw them, the faculties
'obey her, and retire unto her. And although, after
'a while, they return to go forth again, yet much is
'gained, that thus they have been retired, becauſe they
'now go abroad only as ſlaves, and ſubjects, nor do that
'miſchief (in it) as formerly; and, when the Will a-
'gain recalls them, they come with more readineſs; till,
'after many of theſe Re-entrances of the Soul into it ſelf,
'it at length pleaſe the Lord, that they ſhould fix there
'altogether in a contemplation more perfect.

§. 103. 'And this, which I have ſaid, although it appear ob-
'ſcure, yet who will put it in practice, ſhall eaſily under-
'ſtand it *&c.* And, ſince it ſo much concerns us not to
'go on [in our Devotions] ſlowly, let us diſcourſe a little
'how we may inure our ſelves to ſo good a way of pro-
'ceeding in them. Let us therefore make account, that
'within us there ſtands a Palace of moſt rich workman-
'ſhip, its Edifice conſiſting all of Gold, and precious Stones,
'in fine every way ſuch as is ſuting to ſo great a Lord;
'and that you are in part the cauſe, that this Edifice is
'ſuch, as indeed it is; (for there is no Fabrick at all of ſo
'great beauty as a Soul pure, and repleniſhed with ver-
'tues, which by how much greater they are, ſo much
'greater is the luſtre of thoſe precious Stones;) and that
'in this Palace lodgeth that great King, who is pleaſed
'to make himſelf your gueſt; and that he is there ſeated
'in a Throne of the greateſt value, which is your Heart.
'This will ſeem at the firſt to you but a thing imperti-
'nent, that I ſhould make ſuch a fiction, to make you
'under-

'underſtand it; yet it may help much you eſpecially *&c.* Again, Chapter 29th; She proceeds thus on the ſame ſubject. 'The Soul's entring within her ſelf into this 'Paradice together with her God, and locking the door 'after her againſt all things, which are in the world. Ye 'may know, that it is not at all a thing ſuper-natural; 'but, that it depends on our Will, and that we are able 'to do it, with that help of God, without which we are 'able to do nothing at all, not ſo much as to have of our 'ſelves one only good thought. For this is not a ſilence 'of the faculties, but a ſhutting them up within them-'ſelves.

'Many ways we go on in acquiring it, both by diſ-buſy- §. 104.
'ing our ſelves from all other things, that we may inte-'riourly thus joyn our ſelves unto God, and, in buſineſs 'alſo, by retiring ſometimes into our ſelves, tho it be but 'for a moment. This remembring my ſelf, that I have 'ſuch a companion within me, is of great help; and that 'which I only aim at, is, that we procure to ſtand with 'him, (whom we are ſpeaking to) without turning our 'backs upon him: for, no other thing [than turning our 'backs] ſeems it to me, to ſtand in diſcourſe with God, 'and be thinking on many vanities. All the damage 'comes, from not underſtanding, that moſt truly he ſtands 'near us, and not a far off from us. But, how far is he 'from us, if we go to ſeek him in Heaven? The Lord 'teach this to thoſe of you, who do not know it. I con-'feſs for my ſelf, that I never knew what it was to pray 'with any affection, until the Lord taught me this way. 'And I have always found ſo much benefit of this Cu-'ſtome, and manner of recollection within my ſelf, that, 'for that reaſon, I have here ſo long ſtood upon it.

'I conclude: He, who would attain this profitable §. 105.

'way of recollection, (becauſe, as I ſay, with the help 'of God it lies in our own power) let him not be weary 'to practice himſelf in what is here ſpoken; becauſe it 'is by little and little the getting the Maſterſhip of him-'ſelf: he not (thus) loſing his liberty in vain, but rather 'gaining himſelf wholly to himſelf; that is, the having 'his faculties at command for interior matters. If he will 'ſpeak, he muſt procure to remind himſelf, that he hath 'one to ſpeak-with within him; if he hearken, he hath 'to conſider, that he ought to hear one, who ſpeaks the 'moſt intimately to him; in ſumme, to make account, 'that he may if he will, never diſ-joyn himſelf from ſo 'good company; and to lament himſelf, when, for any 'long time, he hath left there alone this his Father, of 'whom he hath always ſo great need.

§. 106. 'If he can do this many times in a day, let him do it; 'and if not, at leaſt a few times; becauſe, when he hath 'contracted a cuſtome thereof, he ſhall find himſelf much 'a gainer thereby, either preſently, or within no long 'time. And, after our Lord hath granted it him, he 'will not exchange it for any treaſure whatſoever; but 'nothing is acquired without ſome pains.

§. 107. 'For the love of God (my Siſters) count that endeavor 'well imployed, which ye ſhall ſpend in this thing; [ſhe ſaith of her ſelf, that in her firſt practice thereof, few days paſſed, that ſhe made not many hours of Prayer, (but theſe I ſuppoſe more in affective than diſcourſive Prayer, aſſiſted with reading in Sterilities) unleſs hin-dred by ſickneſs, or much buſineſs; and ſhe adviſeth others to practice it, at leaſt for two hours every day; in her Life, Chap. 8*th.*] for I know, that if you ſhall 'intend it one year, and perhaps a half, with the favour 'of God, ye ſhall attain it. Behold how ſmall a time,

for

'for ſo great a gain, as this is, to lay a good foundation, 'that, if the Lord will exalt you to greater matters, he 'may ſee in you a good diſpoſition, in finding you ſo 'nigh unto him. May his Divine Majeſty never permit, 'that we far-remove our ſelves from his moſt amiable 'preſence! *Amen.* The ſame thing much-what is ſaid, *Ibid.* ch. 26.

§. 108. To the ſame purpoſe ſhe ſpeaketh alſo in the 13*th* Ch. of her Life. —'Let them (ſaith ſhe) ſet themſelves in 'the preſence of Chriſt; and without tiring the under-'ſtanding let them be diſcourſing, and delighting them-'ſelves with him, not wearying themſelves in framing 'reaſons, and handſome expreſſions, but in ſimplicity re-'preſent their needs, and the reaſon he hath, not to en-'dure them, before him: One thing at one time, and ano-'ther thing at another time, to the end the Soul be not 'cloyed with feeding always on one Diſh. —When we 'ſet our ſelves to meditate on ſome paſſage of the Paſſion 'of Chriſt our Lord, (as for Example, *of his being bound* '*to the Pillar*,) here the Underſtanding goes ſearching 'out the reaſons and ways, whereby it may apprehend 'the exceſſive pains, and torments, that our Lord ſuffered 'in that Poſture, finding himſelf alone, and forſaken of 'his friends, and many other things, which if the Under-'ſtanding be active, or the perſon learned, may be drawn 'thence: And thus, it is good to diſcourſe thereon a 'while, thinking on the pains he ſuffered there, and for 'whom he ſuffered them, and who he is that ſuffered 'them, and the love wherewith he ſuffered them: but 'withal let not the Soul tire her ſelf by going continually 'in queſt of ſuch diſcourſe, but ſtay her ſelf there with 'Chriſt, keeping the Underſtanding ſilent. And, if ſhe 'can, let her imploy it in thinking, that he ſtands behold-'ing her; let her accompany him, petition him, abaſe her

ſelf

'ſelf before, and ſolace her ſelf with, him; and let her 'remember her ſelf, that ſhe is unworthy to be there. 'When ſhe can do this, tho it be in the beginning of her 'Prayer, ſhe will find great advantage thereby, and this '[*later*] kind of Prayer affords many benefits; at leaſt 'my Soul hath found it ſo.

§. 109. Thus ſhe, in that 13*th* Chapter; and, if you have now any further curioſity to know her firſt [1] beginnings in the practice of this Prayer; [2] after her having read *D' Oſſuna*'s third Abecedary; ſhe deſcribes them before (in the 4*th* Chapter of her Life) on this manner. [3] 'I en-'deavoured (ſaith ſhe) the beſt I could, to carry Jeſus 'Chriſt our Sovereign good, and our Lord, always preſent 'within me, and this was my manner of Prayer. If I 'meditated on any paſſage of his Paſſion I repreſented it 'to my ſelf in my interior, altho I ſpent moſt of the time 'in reading good Books, wherein was all my recreation; 'for God had not given me the talent of diſcourſing with 'my Underſtanding, or of helping my ſelf with the ima-'gination, which in me is ſo groſs, that, when I have ſet 'my ſelf to do it, I could never obtain of it ſo much, as 'perfectly to conceive, or repreſent within my ſelf the 'Humanity of our Lord. And, altho ſome, by this way, 'that they cannot diſcourſe with the underſtanding, do 'ſooner attain to contemplation, if they perſevere, yet is 'it a thing very painful, and of great difficulty; [eſpeci-ally to thoſe, who are not content with common and ob-vious matter of Devotion, *i. e.* ſuch as a Book, or our me-mory eaſily affords, but ſeek after ſubtiler Diſcourſes.] 'For, if the employment of the will, by having no ob-'ject preſent, where her love may buſy it ſelf, happen 'to fail, the Soul is left as it were without a ſtay, and ex-'erciſe; and her ſolitude, and aridity do put her to great 'pain; and likewiſe her [wandring] thoughts to a ſore encounter.

'encounter. For persons of this temper it is requisite to 'have greater purity of conscience, than those, who can 'discourse with the Understanding. For, he who can 'discourse, What a thing the world is, and how deeply 'he is obliged to God; The great pains Christ hath suffer-'ed for him, and the little service he doth his Majesty, 'and What reward our Lord gives to him that loves him; 'draweth matter from thence to defend himself from 'thoughts, from occasions, and from dangers; but he, 'that cannot help himself herewith, is in greater peril; 'and it is fit, that he should employ himself much in read-'ing, since of himself he knows not how to draw out such 'Arguments. For this manner of proceeding is so pain-'ful, that if the Master, who hath the guidance of such a 'Soul, should restrain it to exercise Prayer without read-'ing, I say it is impossible, it should continue therein very 'long, being so deprived of this help of reading (for read-'ing helps him much to recollect himself, who proceeds 'after this sort, and is necessary for him; tho it be but 'little, which he reads; and that only in the room of 'that mental Prayer, which he cannot make.) Yea also 'it will much prejudice his health, if he persist obstinate-'ly in such Prayer, for it is a thing too painful, and toil-'some. By this means of using a Book, I began to re-'collect these powers of my Soul, and as it were with 'such enticements alluring on my Soul, I proceeded in 'my Prayer. And oftentimes but opening the Book I 'needed no more, and sometimes I read little, other times 'much, according to the favour that our Lord pleased to 'do me. Thus she, with great assiduity in *Prayer*, and, it seems, not without using much *pains* and *diligence*, and suffering of some *aridities* at the first in recol-lecting her *faculties*, and shutting out *by-thoughts*, and removing their *occasions*, attained afterward to so high, and frequent *unions* of her Soul with *God* and to such a *per-fection*

fection in this holy art of Prayer, as to become a most famous *Pattern* therein to all ensuing Generations. You may find also an eminent proficiency and the like experiences *therein* of the Holy *Father Balthasar Alvarez*, sometimes Confessor to St. *Tereza*; as is storied in the 13, 14, 15. 40, 41. Chapters of his Life. And the reason, why there are so few of those, who possess great purity of *Conscience*, and *Conversation*, that attain to the like *divine favours*, and *supernatural effects* of Prayer, seems to be, the not using the same *frequency of Prayer*, and the like couragious *diligence*, and resolute *patience* in encountring all difficulties *therein* at the beginning (See her Life, *Cap.* 8.) as this great St. *Teresa*, and some others, have done.

§. 110. When any thing in *Prayer* extraordinarily affects you, staying, and spending so much more of the time alotted for your *devotions* upon it; causing your *reason* to observe, and the set method of your *Prayers* to yield to (if I may so say) the *lusts* of the *Spirit*; which, if at all other times it causeth all *good motions* in us, certainly operates them more especially in *Prayer*; (See *Rom.* 8. 26.) and doubtless hence will arise as more *content*, so more *profit* to the Soul. Here then the longer you fix in any one *point* of Prayer, the brieflier running over the rest.

§. 111. 17. There are two *acts* of Prayer; *Meditation*, and *Contemplation*; One the *discoursive part thereof*, performed more by the *Understanding*, and used more in the beginning of Prayer; the other the more *enjoying*, and *passionative part*, performed chiefly by the *will*; and happening more in the end of Prayer; at least to those not much practised. Of these the *second* ordinarily is produced by the *first*; the working of the *brain* by degrees kindling *passions* in the *heart*; and long *meditation* of *God*, and his *perfections &c*, enflaming our *affections* towards him; and the

the Holy Spirit operateth in *both*: in *one*, by *illumination*; and, in the *other*, by *love*; but more chiefly in the *ſecond*. Sometimes the vehement inclinations of the *will* (by a more immediate power of grace) preceding the acts of the *Underſtanding*, and forcing it to follow them; but more commonly the *intellect*, by reaſoning, exciting the *will*, and the *paſſions*. You therefore here are to uſe the fore-named *acts* of the Soul interchangeably: only the *firſt* yielding to the *ſecond*, as it grows to any ſtrength; but then, when the *ſecond* languiſheth, it is to be excited again by the *firſt*: for we are neither to think we *pray* beſt, when we think of nothing at all, nor when we are moſt full of loquacity. For, the *brain* being wholly idle, the *affections* go out for want of fuel; nor is there any operation of the *paſſions* without ſome uſing (at the ſame time) of the *imagination*. And again, the *affections* not operating, the ſpeculations of the *intellect* are fruitleſs, and comfortleſs. But, if at the firſt alſo the *underſtanding* happen to be *dull*, *ſluggiſh*, and *unoperative*, as is uſual to new beginners, and to the ſame perſons at *ſome* times much more than at *others*, you are to excite both *it*, and the *affections* by reading ſome ſelect *book of devotion* (taken with you to Prayer) till you find your ſelf able, without its help, to proceed. *Tereſa* (in the 4*th* Chapter of her Life) reports of her ſelf, that for eighteen years ſhe never durſt betake her ſelf to *mental Prayer* without a Book in her hand, that ſhe might ſtill repair to *reading*, in caſe of any *diſtraction* from impertinent thoughts, or *aridity*, and *barrenneſs* of Soul.

Digr. 1. Of the great *effects* which the *affections*, thus enflamed in Prayer with the love of God *&c*, work in the Soul, and the *influence* they have afterward upon its actions; cauſing in it a greater vilifying of the *world*, and abhorrence of all *ſin* and *diſpleaſing God*, and of *tepidity* in his §. 112.

service; and raising a *love* to mortifications, and sufferings; freeing it from melancholy, for the absence of some worldly conveniences or delights, and making it valiant against all impediments of *Piety*, and against the *flesh*; and vigorous to all *good works*; and amongst other effects much *illuminating* the *understanding*.

Digr. 2. That, tho by *Prayer* we may dispose our selves (tho this disposing also is from God) in some manner for those *spiritual graces*, and *influences supernatural*, which some Saints of God enjoy in some extatical *raptures*, and *unions* with God, and that *to him that hath, is given*; yet that these are *supernatural* always, and, for their efficiency clearly independent on our *art*, or *endeavours*, and that God only gives them *when*, and *where*, he pleaseth; tho mostwhat he pleaseth to give them upon our much *endeavours* for them.

§. 113. *Imaginary place of address.*

18. *Ordering*, and *fashioning* in your thoughts (and this without much curiosity, or trouble to your fancy) *an imagined place of your addresses to God* (or our *Saviour*;) and a several manner of his *presence*, and *appearance to you*, such as may make most *impression* upon you, and may suit best with the *subject* of your present *meditations*, and *devotions*, (whether it be *Confession*; or *Thanksgiving*; or *Petition*; or *Doxology*, *&c.*) [Which composition of place will make you more sensible *what* you are, *who*, and *what*, He, to whom you speak; and breed high degrees of *humility*, *love*, *resignation*, *shame*, *compassion*, and *tenderness*, according to the *business* you then negotiate with him.] As, representing to your self, *God*, *in his Majesty*, according to the *visions* of *Ezechiel*, *c.* 1. *Esai. c.* 6. *Dan. c.* 7. St. *John*, *Apoc. c.* 4. *&c.* Our *Saviour*, in his *gentleness*, and *familiarity*, and *readiness to help*, according to some of those *postures* you read in the Gospel. Or, in *his Glory*, according to *Rev.* 1. or 19. Chapters.

1. In

1. In *confessing* of, and *beging* mercy and *pardon* for, your sins; imagining your self *appearing*, as a poor *prisoner* in shackles, haled before *him* sitting in Judgment. Or, as the *prodigal Son*, returning with shame before his *Father*. Or, as *one full of Ulcers*, and *Sores* before a Physitian that can certainly cure him. Or, as *one taken prisoner*, and *kept in chains* by his enemy, and *begging his freedome* from his own *Prince* passing-by in triumph. Or *presenting your self to him*, as if you lay on your *death-bed*. Or, as *when you* were in some *danger* of your life: In an extraordinary *storm* of *Thunder*, *Earthquake*, *Shipwrack*; in your *last sickness*. Or, as if the *trumpet were sounding*, and the dreadful *day of Judgment* had surprized you. Or, as if you *suffered the torments*, *which* Dives *doth*; yet with some *hopes* of being delivered. And, such *passion* for pardon, and *resolutions* for amendment, as you would put on in such a case, *those* presently entertain, and so *bespeak* God; (for such things are no *fictions*, but one day will come upon you.) Again; addressing your self to our *Saviour*; as *Peter* cryed out *when sinking in the waves*; Or, when he cryed: *Lord, not my feet only*, *Jo.* 13. 9. Or, weeping, –as *he*, when his *good Master* looked back upon him, after he had *denyed* him. Or, as *blind Bartimeus* importuning him for the *restoring of his sight*, Or, as the *Paralitick*, expecting that good word; *thy sins are forgiven thee*, *&c*, (for instances are infinite): such like *addresses* may profitably be used for *acts of Confession*, and *beging pardon*. §. 114.

2. Again in *thanksgiving* for his *benefits*, and especially *that* of your redemption, imagining your self *standing before the Emperor of the whole world*, *condemned to dye the most horrible death*, for *treason* against him; and then *this Emperor* sending his *onely Son* (that justice may not be defeated, all others refusing) *to dye for you*, one of the *vilest* §. 115.

of all his subjects; and *then*, being (thus) delivered, *say to him*, what your *heart* shall tell you. Or, imagining your self to *accompany our Saviour* (having first charged himself with your *guilt*, and to answer *justice* for it) *quite through his passion.* Being behind *him in the Garden*, at the time of his *Agony*, *and sweating of Blood:* When He tyed with *cords*, and carried away *Prisoner*, you with *Peter*, *and John following*, and *beholding his usage in the Judgment-hall*; and *weeping with Peter*, when he *looks on you the Sinner* he so suffers for: Beholding his *cruel whipping* at a Post; following him from thence, and helping him *with Simon* (when he faints with their hard usage) *to bear his Cross:* Then, with his distressed *Mother*, and *Disciple*, *standing before him*, *hanging*, and *bleeding on the Cross*; and then, drawing nearer, and with great compassion to his innocence, and grief for your sins that caused such his pains, desiring to *bear part of his sorrows*, and resolving also *to suffer all things for him*, say further *what your heart shall teach you:* But then finding *him* (after he is risen again, and exalted over all) still at his Prayers, and Intercessions to the Father for you, *Say again*, *and resolve*, *what your heart shall teach you.* So also, for other *benefits*; imagining God *sitting on the top of heaven*, compassed with all *Celestial Courtiers* looking *down on millions of men*; and dispensing, here *judgments*, there *mercies*; and, amongst so many millions taking notice of *you*, and before his Angels testifying his *good will* unto *you* and desire of *your Salvation*, and sending by the chiefest of his train many *gifts*, and *tokens* of his love, and withal *diverting his judgments from coming nigh your dwelling*, and then, falling down, *see whether your heart can thank him.*

§ 116. 3. In *praising*, or *giving glory* to *God*, or our *Saviour*, imagining the *Show*, *Rev.* 4. 8. or 5. 9.–7. 10. 12. and *your self* amongst that *Heavenly Quire*, *crying Holy*, *Holy*, &c. *Es.* 6. 3.

Ef. 6. 3. Or *Bless the Lord with me all ye his Angels*, &c. *Psal.* 103. 20. Or crying, *Glory in the highest, with the multitude at our Saviours triumph, Luk.* 19. 37. *&c.* Or with *Mary giving Glory to*, and *worshipping, him leading Captivity captive upon his Resurrection-day*: Or, with *Stephen, him standing at the right hand of God.*

4 In *petitioning* him for *spiritual graces*, or *temporal necessities*, Imagining our *Saviour* as at his last Supper *giving his Body* &c, or as sitting on *Jacob's Well*, and you *begging of him with the Samaritan* Sinner; *Lord give me that water* &c; or with the *Canaanitish* Woman *asking for some crums that may fall from the Childrens table*; or patiently *sitting with* Mary *at his feet, to receive his gracious answer* or the *unum necessarium.* §. 117.

So, for *making intercession* for others; Imagining a *friend in prison*, or *torments*, crying out for your *aid*, as you pass by, and that some *few words* spoken by you may procure his *liberty*, or *save* his life. Or, some *part of your body wounded*, and *pained*, and that you are going to *seek help* for it. Or rather that some *member of your blessed Saviour* (as all true Christians are) was some way *distressed*; and that *he* (after so much kindness shewed to, and intercessions made for, you) would try now the return of your *love* to him in interceding for it, *&c.* Now, who thinks such *acts of imagination* useless, let him only consider the great *effects* of *Imagination* in another kind which he hath experienced (in advancing his lusts, and many false pleasures, and conceited felicities) sometimes *in*, sometimes *before*, the acting of a sin.

19. Not *omitting* your *Prayers*, when you find in your self little *devotion*, or also much *distraction of thoughts* &c. For, if it be a fault to do them *slightly*, it is a greater, not to do them *at all*. And God many times gives *unexpected* §. 118. *Frequency of Prayer.*

grace

grace to those who endeavor; and *devotion* is often acquired by *entring into Prayer*, when we had it not *before*.

20. Not *omitting* and thinking your self *excused* from your *private dayly devotions*, by your presence at some *common*. For, besides that *those* are many times a *necessitated*, these a more *free will*, *offering and worship*, who is there that hath not particular *sins*, *necessities*, *mercies*, which are not, in the *publick prayers*, confessed or petitioned for?

21. *Using many times or hours of Prayer, or Meditation, in the day* (and that rather upon your knees, for so you will be more observant what you are doing) according to the best permittance of your *ordinary employments*; custome of *praying* at length will make you in love with *praying*, *i. e.* conversing with God. *Frater, eamus pauliſper precatum. Aloys Gonzaga.*

22. Not *omitting* your *set devotions*, for the intervening of *ordinary business*, or *ordinary works of Charity*: Because you stand more obliged in this *duty towards God*, and *greatest Charity towards your Soul*, than in some *lesser* towards your own, or towards your neighbours, *temporal affairs*: And because also, whether our *own*, or our *neighbours*, *business*, it is much more furthered by our *prayers* (procuring God's blessing) than by our *labours*: and indeed when we have most *business*, then have we most *use* of Prayer.

23. *Using some set times* annual, monthly, or weekly *for your extraordinary devotions*, *Confessions*, and reviewing your Spiritual *Condition*.

24. Using *extraordinary times* of Prayer *before*, and *after*, extraordinary employments.

25. Avoiding *Tædium mentis* as in all things, so in your *devotions*. For such, who *delight* not in their *work*, cannot long *persevere* in it. This *tædium* is always relieved by *variety* of employment. According to the old rule of the Religious; *Nunc lege, nunc ora, nunc cum fervore labora; Sic erit hora brevis, & labor ille levis.*

26. There-

26. Therefore always *entertaining*, besides *Prayer*, another (continual and daily) *employment*: for, as no *vocation* may be entertained, that very much or wholly *hinders our devotions*, so neither are our *devotions* (amongst so many other Christian duties, and interests) to be made our whole *vocation*.

§. 119. *Ejaculations in the Intervals of Prayer.*

27. In the *intervals* of *set times*, using continually short verficles of *Devotion*, *pious ejaculations*, and *aspirations to God*; (for one is always thinking on what he most loves): and these *ejaculations* belonging to any part of Prayer (*i. e.*) *thanking*, or *praising*, or *confessing*, or *petitioning* &c. And let these *oblations* continually ascend from the Altar of your Soul, even whilst you follow your *worldly affairs*; stealing as it were from them into the *temple* of your heart, *to worship God*, and *to fan*, and *keep in* there, the *fire* of your Devotion.

28. Taking *occasion* from *any thing* that occurs to your senses, *to bless God*, and to *use those* called *occasional meditations*. See *Introd.* Part. 2. 13. cap.

Digr. A Collection of some *Exemplary Forms*.

§. 120. *Reciting of Psalms.*

29. Committing to memory *Psalms* (altered to your purpose) or other *Hymns*, which may be continually ready to be offered to God in your *Soul*, now the *temple of his Spirit*; (as God required concerning the law (*Deut.* 6. 7.) *when you sit in your house*, and when *you walk by the way*: when you *lye down*, and when you *rise up*; and when you *put on your cloaths*, when in *impertinent company*; when at *meals &c.* to prevent *evil thoughts*; *vain discourse*, or *attention* to it; *intemperate eating*; *to divert any temptation, to recover your self out of a passion* &c. (*Eph.* 5. 19, 20. *Col.* 3. 16. *Jam.* 5. 13.) the saying of *which* will put the mind into devotion, when they find it not so.

30. Many times the *Soul* is more affected with *them*, when sung, or used in *verse*.

31. At

31. At a set time of the day saying *such a Psalm*, fitted for your purpose, which needs to take up no time almost from your *employment*, and will renew in you the Spirit.

32. For better fitting *them* for your purpose, *Omitting*; *transposing*; some *verses*. Joyning some parts of *several Psalms* into *one*. Changing *David's professions*, into *petitions*: As: for [*I love*] *Let me love* &c. Changing the *present*, or *preter tense* into the *future*, and *è contra*. Making *universals* every where *particulars* as, for [*we, our, us*] *I, me, my*. Using your *praises &c*, rather in the *second*, than *third* person; and discoursing not only *of God*, but *with him* as [*O Lord thou art,*] rather than [*the Lord is*] which causeth to you more reverence, and attention, to what you say, and minds you more of *God's presence*. Applying to *Christ*, and the *Church*, and their *triumphs*, or *troubles*, all said of *David*, and *Sion*; And to *your*, and the *Church's*, spiritual *enemies*, *flesh*, or its *lusts*, *world*, and *devil*, all his deprecations against his *foes*: (doing this also in your mind whenever you hear *them* read.) Furthering your self with some of a *several devotion*, according to the several *parts* of Prayer *(i. e.)* for *Confession*; for *Thanksgiving*; for *Doxology*; for *Aspiration, &c.*

§. 121. *Length of Prayer.*

33. As tasking your self to *set times*; so, at every of these *times*, to *a large proportion* thereof (measured by a *glass, clock*, or *watch*) indispensably to be bestowed on this *holy exercise*. This *time of Prayer* being the chief and most proper *season* of all good thoughts, and holy inspirations, and strong resolutions to *Piety*.

34. And this *set*, and *large proportion* of *time*: Both because so all festination, and sudden riddance of a *set form* (which most are liable-to, in this so burthensome-accounted duty) may be prevented; And also because much *hesitancy, dulness, unpreparedness, coldness, evagation of thoughts*, hardly yet diuerted from our last employments, *do accompany*

pany the beginning of Prayer: but much *tenderneſs*, and *conſolation*, and *complacency*, and *incaleſcence of holy affections* ariſe from the continuance of *it* (long meditation of God, as it were, irreſiſtibly kindling, and then inflaming, our paſſions towards him.) For which reaſon it is ſaid: *motto pict vale il fin d'oratione, ch'il principio.* So that who makes haſt to end their Prayers entertain only the pain and toil, but forbear to taſt the ſweetneſs, and benefit, thereof. See ſeveral ways for enlarging *Prayer* below.

Digr. 1. Of the exceeding ſmall number of thoſe *minutes* of the day, which are ordinarily ſpent in this negotiation of our Salvation, and intercourſe with Heaven. And of the groſs abuſe of that *text Matt.* 6, 7. urged in general by ſlothful, and carnal Chriſtians, againſt all *repetitions*, and *long Prayers*; notwithſtanding the known contrary practice of our *Saviour* (who continued *whole nights in Prayer*; and roſe a *great while before day to pray* &c.) and of the *Saints* (See *Luk.* 6. 12.) *Mark* 1. 35. *Luk.* 2. 37. –1. *Tim.* 5. 5. *Act.* 12. 12. comp. 6. *Eph.* 6. 18. 1. *Theſſ.* 5. 17. *&c.* §. 122.

Digr. 2. That *Holy men* have recommended an *hours time* to be ſpent in *it*; the *half* of which ſeems the leaſt that may be, for thoſe of leſs practiſe herein, to perform them with any conſiderable *devotion.* It being obſerved, that any extraordinary *viſitations*, and *conſolations* of the Spirit, happen not, but after long time of *Prayer*, unleſs only to thoſe who have a long time exerciſed themſelves in this *divine duty*.

Digr. 3. That to *thoſe*, in whom the love of God is perfectly formed, *Prayer* is the chiefeſt *pleaſure* of their life; nor do they force themſelves to *lengthen*, but to *reſtrain*, the time ſpent therein, nor to *heighten* their paſſions therein, but to *abate* them: And the vehement *deſire* of this perpetual *converſe* with God, makes *company*, *eating*,

the necessary *exercises*, and *recreations* of the Body &c. that hinder them from *it*, very painful to them.

§. 123. 35. *One* long time of *Prayer* better, than *many* short ones.

36. A *short time* better spent in some *one head* of Prayer, than in hastily running through *all*; for *devotions* continually flitting are *frigid*, and *languishing*; and so often changing of the *fewel* hinders the enkindling of the *passions*, nor have they that *earnestness*, and *importunity* with them, which is required in this *wrestling with God*. Yet where is a *sterility* in thinking on any *subject*, there is a necessity to change *it*.

37. Avoiding *tædium*, and *weariſomeneſs of mind* (if any happen before our time expired) by change of our *meditations*; and of our *posture*; or by spending *part of our time* in *meditation*, *recitation* of *Psalms*, &c. *part* in *prayer*; or *part* in a *set* form, and *part* in *mental prayer*; and abiding in *that* wherein we are most affected.

§. 124. *Repetitions.* 38. Often using *Repetition* (especially in set forms of Prayer) by which if we passed over any thing slightly the *first* time, we may better remind it the *second*: or, if at *first* any thing said do much *move* us, we may the longer *continue* the same passion. A great *help* to devotion, wherein a *rest*, and *vacancy* (as it were) of the *understanding*, the *will*, and *affections*, add a new fervour to our former *conceptions*; and never *vain*, but when done without a renewed *devotion*; which *devotion* being any way enlarged by some other *considerations*, the former *words* still become a new *Prayer*. The *power* whereof consists not in much *speaking*, but in much *beseeching*; and in the importunity of our *desires*, and *sighs*, not our *loquacity*. See *Daniel*'s Prayer. *Dan.* 9. 4.

39. Not

39. Not deſiſting in our *requeſts*, not preſently anſwered by God; but continuing *them* with all *fervency, importunity, tears* &c. *never fainting*, according to our *Saviours command* (*Luk.* 18. 1, 5. *Luk.* 11. 1. 8, 9.) which argues that God heareth not always at *firſt*, but expects we ſhould trouble him (Even as a Neighbor) when *doors ſhut*; *in bed*; *at midnight* (See *Pſal.* 44.23.) but this chiefly in things *ſpiritual*; or *temporal* in order to the *other* (the uſefulneſs of them being firſt impartially weighed) where we cannot err in the *goodneſs* of the thing we deſire. §. 125. *Importunity in Prayer*

40. As for other *temporal things* (*ſince* we ought not to be for them very *ſolicitous*, but to all indifferent; *ſince* we many times (ſet on by ſome undiſcovered luſt) do ask of this our Father *things* hurtful (*ſtones for bread, ſerpents*, and *poiſon, for meat*); *ſince* in theſe things we ought always to uſe great *modeſty*, in leaving them to his wiſdome, and in ſilently relying on his *care*, having a promiſe for *neceſſaries*, none for *plenty*) always obſerving rather a great *moderation*, and *indifferency* in your requeſts; Saying with St. *Auſtine*, *Te faciente quod vis, da mihi libenter ſequi.* Which *requeſt* for ſuch things, when our importunity receives alſo of him, it is many times more out of *pitty* to our infirmities, than *charity* to our needs, or *advancement* of our perfection. See *Matt.* 6, 7, 8. ſpoken eſpecially of *ſoliciting for earthly things*; which are ſhut up in a few words. (*ver.* 11.)

41. Uſing *liberty of words*, and unconfined, and unpreſcribed *expreſſions*. Theſe, 1. More hindring any *evagation* of thoughts; and procuring more *intention* of the mind to the buſineſs in hand. [Where note that *prayers* ſaid by heart, becauſe with ſome difficulty remembred, keep the *mind* more attentive than *prayers* read. Again *Prayers extempore*, or *new conceived matter* or *expreſſions*, more than *ſet forms* repeated by heart, (except very much §. 126. *Liberty of expreſſion in Prayer.*

advertency, or also some repetition, or meditation of them be used) because, in those *forms* swimming lightly in the *memory*, the *fancy* unengaged (yet seldome idle) is left at liberty for other imployments; and the *mind* ordinarily less mindeth its *former*, (especially after its often repetition of them) than its *new*, conceptions.]

2. Being more *obedient* to the *operations*, and *impressions* of the *holy Spirit* (which especially directeth us in Prayer) and to the spiritual *inclinations* of our passions; which are sometimes more sorrowful, and fitter for acts of *contrition*; sometimes more lightsome, and fitter for *thanksgiving*, and *praise*. Now to both these are *set forms* an extream restraint, to the great loss of the *Soul*.

3. Being more *pliable* to our *present condition*, and *necessities*, continually varying, to which one *set form* can no way suit.

4. Lastly; giving us much more *content*, and *delight* in our *Prayers*, and making us more willingly to frequent this *duty*, where more *liberty* is allowed to our *affections*.

§. 127. *Ways of enlarging.*

42. At least after your *set form* ended, enlarging your *Prayers* with some *unprescribed devotions*, till custome hath made them more *easy*, though he that is truly sensible of his own *vileness* and *defects*, of God's *greatness*, and *goodness*, and so *thirsts* after *him*, and *loves* much, needs not fear but to *pray* well; this consisting not in *much saying*, but in *much supplicating*; and God in nothing so much as in *Prayer*, accepting the *will* for the whole *deed*.

43. Guiding your self by some *heads* first well ordered, and multiplied as you see fit; (for the more sub-heads you have, the more easy it is to continue in Prayer) assuming the next still into your *thoughts*, as your *devotions* happen to be exhausted in the former. As for Example: If you practice — 1. *Praise*; and in this — 1. *giving glory to God*, 1 in his *attributes*, 2 in his *works*, and *blessings* to mankind

kind in general: 3 For his *benefits* to you in particular; and, in both these, first, for *spiritual*, then *temporal* — 2. *Prayer.* And in this first 1. *Confession of sins* [In *evening prayer* joyning examination of conscience for the sins of the day past, and more particular confession of the sins thereof.] Then 2. *Petition;* 1 for his *forgiveness* of *sins past;* 2 for your *reformation*, and his *preservation* and *preventing* of you from those, and all other, for the *future*; particularizing in your ordinary sins — 1. Against *God*; 2. Your *self*; 3. Your *neighbor*; that is your *opposite facts* to the several particular *duties* to each of those; (Some chief ones of which I have set down before, and hinted to you in this Book.) [Saying; *Lord, hereafter deliver me from Gluttony* &c. *Detraction*, &c. *Distrust of thy providence* &c.] 3 for his averting *evils* due to them. 4. For his bestowing *gifts necessary* —*Spiritual*; *temporal.* Making your *petitions* also for these spiritual, and temporal gifts, particular; according to the distinct considerations of your duty. 1. To *God.* 2. To *your self.* 3. To *your Neighbor*; and to these your neighbors, either to your *Superiors*, and your *Parents*; or your *brethren* (for which duties (if you have no better Catalogue) you may run over those above mentioned in this Book) [saying: *Hereafter grant me Temperance*, &c. —*Charity* to my neighbor; to *suffer long*, and to be *kind* &c. (1. *Cor.* 13. 4, 5, 6, 7.) *love of the Lord my God with all my heart* &c. (*Matt.* 22. 37. *&c.*) 3. *Oblation*, (considering *wherein we may further serve God*); *and Resolutions.* 4. *Intercession*; For *Church*, *State*, *Persons* of particular relation. [But here note, that it is not amiss at *first*, to have a *set form* composed, very particular, and distinct, according to these *heads*, and their *subdivisions*; then this *form* perfectly committed to *memory.* Then at last, to practice *varying* from *it* in expression, and enlargement of your *conceits*; yet with a retiring still, as need is and as your extravagancy is exhausted, to the *matter* thereof.]

of] or, if you use not this *practice*, you may follow the several parts of *Prayer* (set down before *&c.*) only changing the order: first taking in hand the *fourth*; then *second*; then *first*; *third*; *fifth*; *sixth*. Sometimes dwelling longer on *one*, sometimes on *another* (as your Meditations abound); and then passing over the *rest* more briefly. Or you may run over those *Subjects of Meditation* following *p.* First all those begetting *humility*; then those producing *love*.

44. Yet not being too careful to keep a strict *Method* (when you have any *fervour* of Spirit,) but freely intermingling *petition*, and *praises*; *thanksgiving*, and *confession &c*, as we see it is in the *Psalms*, the patterns of all *prayer* and *praise*; for the *passion of love* many times holily *dotes* and useth to be *exorbitant*, and *unjudicial*.

45. Of several other ways of *enlarging prayer*. As; *using the repetition of Psalms* (got by heart) in *them*; *these* being the chief stock and treasure of *devotion*; of *which* whoso is well provided can never be barren, or at a stand in *them*. Meditating upon the *several parts* (one after another) *of, the Lord's Prayer*; *Creed*; *Ten Commandments*; *Jo.* 17. *c. Any Psalm*, or *Hymn*; *Magnif. Benedict. Te Deum*. Staying upon *every part* so long as your imagination suggests any acceptable *matter*; and exercising several *acts* of devotion, (as *Confession*, *Petition*, *Praise*, *&c.*) according to the *subject*. Or staying only a short *set time* on *every one*, and so running through many such *prayers &c.* at once. Or staying, only one *respiration* upon every substantial *word*; this only to cause you to say it with more *attention*, and *devotion*. Taking some other place of *Scripture* (which are not Prayers) *as our Saviour's Sermon*; *the later ends of St.* Paul's *Epistles &c*; turning *precepts* and *commands* into *requests*. Making a swift *cursory* over some of the Psalms, and offering up what *petitions*, and *Confessions*, concern you. *Good Lord*, we have so many

many *wants* Spiritual and Temporal to *petition* thee for: so many *sins*, especially those wherein we still offend thee, to ask thy *pardon* for; so many *Benefits*, Spiritual and Temporal, to *thank* thee for: So much *wisdome*, *mercy*, and *justice*, seen in all thy works, to *praise* thee for; so many *temptations* and *dangers* from which to beg thy *preservation*: So many *businesses*, of our own or our Friends, wherein to ask thy *counsel*; or, happily dispatched, to return thee *thanks*; So many *designs* of some good, wherein to beg thy necessary *assistance*; So many *ways of promoting* thy Glory (the end of our Creation) wherein to offer thee our poor *service*; So many *snares*, and *inticements* to sin, to *resolve* against, and *resolutions* to *reiterate*, and further *strengthen*: So many *Relatives*, Spiritual and Temporal and their necessities, to *intercede* to Thee for; And will any one, when he kneels down before thee, say, he finds nothing to say to thee; or knows not, how to continue *prayer?* This will be a strange *excuse* of neglecting this *holy duty*, when Thou shalt cast up our *Accounts*. Nay, what moment of our *life* is there, wherein some or other of these do not call on us for *prayer?*

§. 128. *Particularizing in our Prayers.*

46. Making your *prayers*, in whatever kind (Confessions, or Petitions, Thanksgivings, or Resignations) very *particular*, and *circumstantial*. So punctual in *confessing* your sins, as if, at the opening of the *books* at the *last day*, those only of them should be found *cancelled*, which you had often, and freely *confessed* to him: And so punctual in *confessing* his *benefits*, as if the non-acknowledgment of any one received would stop the *receit* of any more thereafter; or that those also you had, should be *retracted*, when they ceased to be *commemorated*.

47. Laying open before him your *innermost bowels*, communicating with *him*, as with a *friend*, all your *counsels*, and *purposes* (which will make you entertain none but good)

good ;) discovering to him again, and again, all his *gifts*, *mercies*, *deliverances* ; bemoaning your self to him of all your *infirmities* ; opening unto him all your *wants* with that particularity, as if he knew nothing of them. (The one will make you more sensible of his *goodness*, the other of your *need* of his help.) Reciting to, and minding him of, all his *promises*, as if he had forgot them ; for this is, as more *prevalent* with God, so more *profitable* to the Soul, making you to put greater *confidence* in them. So in your *petitions* for any grace ; (As for *temperance &c.*) with your *prayers* joyn the *motives* ; such as may conduce to breed *it* in you, or perswade you to practice *it* : For any *necessity*, with your *prayers* joyn the *motives*, which may incline God to grant *it*, for these will enflame you more passionately to ask *it*. (*Jer.* 10. 1. *Jer.* 32. 24. *Act.* 22. 19, 20. *Esa.* 37. 14.)

48. Amongst many *particulars* singling out some more eminent *sins*, *benefits*, *wants* ; for which you shall more constantly beg *pardon*, give *thanks*, *petition*, *&c.*

49. Keeping a *Catalogue* of all your greater *sins* : Of all God's greater, and more special *benefits*, and *favors* (still adding to them what shall happen hereafter) at *set times* more solemnly to be *reviewed*, and *confessed* unto him.

50. So likewise keeping a *collection* of all the *Offices*, and eminent *actions*, and *passions* of our *Saviour*, and of the *Holy Spirit*, in order to your *Salvation* : to be more punctually *enumerated* at *some times* in more solemn *doxologies* unto them.

§. 129. *Colloquies to be used in Prayer.*

51. Using in Prayer frequent *Prosopopeia's* ; *Colloquies* ; *Solliloquies* : whereof there are *five* more usual. 1. *God speaking i. e.* the Promises, and Threats, (mentioned in Scripture) *unto you*. 2. *Our Saviour Christ speaking unto you* (according to what he hath said in the Gospel.)

3. *You*,

3. *You, ſpeaking to your own Soul, (Pſ.* 44.*)* 4. *Speaking to God the Father.* 5. *Speaking to your Saviour* (by your imagination) ſet before you in ſome ſuch familiar poſture in the Goſpel, as much animates your *addreſſes.* Theſe will ſerve much to ſtrengthen your *faith,* and your *endeavors,* by thus aſſuming another *perſon,* and being abſtracted from *your ſelf.* We thus ſpeaking things not ſo eaſily thought on when we act only our own *perſons:* counſelling more *impartially;* comforting more *powerfully &c.* (See *Kemp.* 3. *l.*) To theſe *Colloquies* may be added ſometimes thoſe with the *Creatures, to praiſe God with us, Pſal.* 103. 20. *Pſal* 148. *To ſubmit to his Kingdome, &c. with us (Pſal.* 4. 2. *&c.)* and thoſe *expoſtulations* with the vain, or wicked, *world,* with our *fleſh,* with our *ſpiritual enemies,* with our *former ſins &c. (Wiſd* 5. 8. –1.*Cor.* 15. 55. *Pſal.* 119. 115.–9. 6.–139. 19. *Mic.* 7. 8. *Pſal.* 118. 13.–4. 2.*)*

§. 130. *Scripture expreſſions.*

52. In all your *ſpiritual exerciſes* uſing rather *ſcripture expreſſions,* ſanctified by the *Holy Spirit* that ſpake in *holy men: Accepted with God*; and *anſwered* with *bleſſings*; *breeding* alſo in you more *confidence.* In uſing theſe changing *univerſals* into *particulars* [inſtead of *our, we, us,*] *I, me, &c.* for we are more paſſionate for *our ſelves.*

§. 131. *Advantages to Prayer.*

53. Uſing when you can thoſe *advantages* your Prayers receive

1. From the *communion* of other *Saints* in *publick Aſſemblies* where is your *worſhip of God* more openly profeſt, and ſo he by you more *glorified* (See *Heb.* 10. 25.) a *greater promiſe* of *God's preſence (Matt.* 18. 20.) a greater *preſence* of the *Angels (*1. *Cor.* 11. 10.*)* in *religious aſſemblies,* your *common prayers,* as *forces* united (whilſt every one in the plural prays for all) more *powerful. Graces,* and *ſpiritual favours* more ordinarily then beſtowed *(Act.* 2. 1.

1. *From publick Aſſembles, and Communion of Saints.*

-4. 41. -13. 2. -1. *Cor.* 14. 24, 25. 30. -2. *Chron.* 20. 14.) add to these, the *presence* of the *Priest*, and of some men of *greater sanctity* more favourably heard of God, the benefit of whose *prayers* you partake; *consecration of the place* &c.

2. In such *publick service* applying the general *praise, petition, &c. to* your own particular *necessities, benefits* received *&c. Intercessions, to* those to whom you have more *relation.* And in *confession of sin,* and some other actions, changing *universals* [*us, our, &c.*] into [*me, I,*] which experience will shew you to make your *prayers* more affectionate, and attentive; excepting to those, who have attained more *perfection.*

§. 132. 2. *From holy places.*

2. *From holy places.* Choosing rather, as oft as opportunity permits, to offer up also your *private prayers* in a *place* that is *holy,* and *consecrated* to God's name; and appointed to be the *house of prayer. (Matt.* 21. 13.) And this; not only, because this *place,* sequestred from transaction of worldly affairs, hinders us from many *secular disturbances*; and the reverence thereof makes us more considerate in our *behaviour,* and fervent in our *devotions*; and breeds in us (as being his own house) a much stronger imagination of *God's presence* whilst we pray; But also, because these *places* seem to have more peculiar *promise* of his extraordinary *presence* there, and giving *audience* to our *prayers,* and granting our *requests.* See *Exod.* 20. 24. -2. *Chron.* 7. 15, 16. (Which *promises* why should they not remain still in force; since under the times of the *Gospel* the publick places of *God's worship* are not *demolished,* but only *multiplied?*) And so, of the *presence* of his *Ministers* the *Holy Angels,* who are his ordinary *train,* and *attendants* (See 1. *Cor.* 11. 10. *Gen.* 28. 17. 19. *Psal.* 139. 1. *Gen.* 4. 12. 14. 16.) Therefore hath it been the venerable *custome* of all *Antiquity,* to repair to *Churches,*

to

to the *Memorials of Martyrs*; and to recommend to *God*, rather there, also even their *private devotions*. (See *Act.* 3. 1. *Luk.* 24. 53 *Act.* 22. 17. *Luk.* 18. 10.)

3. *From holy times.* In laying aside all your own both *business*, and *pleasures* (*Isa.* 58. 3. 13.) Using oftner, and longer *private devotions*; and begging some more special *favour* on those days, than at other times. §. 133. 3. 3. *From holy times.*

1. On the *Lord's day*, the Christians *Sabbath*: Being a *type*, and *pledge* of that day to come (of eternal rest, and praising God in his Temple) which is promised us (See *Heb.* 4. 9. 10.) and this *seventh portion* of our time, being the tribute thereof, which God hath set apart, as for our more solemn *service* of him, and *prayers* (He having as a *house*, so a *day* of Prayer): so for a *time*, when God gives, as it were, a more *special audience* unto them, and dispenseth greater *blessings*.

2. On the other *Festivals* of our Saviour. Then always *meditating* for some little time on the *action*, and *mystery* of the day: When also you may advance your *devotion*, by using imaginary *composition* of *place*, and imaginary *senses*: (as if you were present at *such action*, with *such persons*; (as, in the *feast* of the *Epiphany*, *prostrating your self before Jesus with the wise men*; *embracing him with* Simeon *&c.*) and saw, and heard the several *passages* thereof:) and imaginary *addresses* to our Saviour in such and such a *posture*; saying to him what your *heart* will pour out. As it is a *day* of his *suffering* or *triumph*, so tuning your Soul to it in *Suspirations*, or *Hosanna's*, *Elegies*, or *Doxologies*: Using such *Psalms &c*, as were chiefly penned for these times; as for the *one* (*viz.* time of sorrow) *Psal.* 22.—69.—35.—38.—*Esa.* 53. altered to a speaking of them to our *Saviour*, as *Psal.* 22. 1. *Thy God, thy God*, why hath he *forsaken thee. &c.* For the *other* (time of joy) *Psal.* 45.—39.—72. *&c.* Preferring to God some

special petition with respect to the day: See an Example in the *Collects* of these days.

3. On the *Festivals of the Saints*, the former *leaders* of our *faith* (See *Heb.* 13. 7.–12. 1.) Performing the duty of an *honourable Commemoration* of that *Saint* to whose memory the day is *dedicated*: (See *Luk.* 1. 48. *Matt.* 16. 13.) And saying, and doing, something in *honor* of them (remembring the intimate communion, and spiritual consanguinity you have with them) so as you would do for *one* of near *relation* to you in the *flesh*; and this, not as to them *dead*, but now *living in Glory* with *Christ*; and as to *those*, by the unceſſant, and moſt compaſſionate *prayers* of whom (our *fellow-members* triumphant) we receive continually great *advantages*, whilſt we are yet in the *fight*; where, if *Dives* remembred his brethren, much more do they. Meditating on the *Life* of that *Saint*, and propoſing ſome one thing therein, for your *imitation*. In that day beging of God ſome one of thoſe *graces*, and *virtues*, which God had more eminently beſtowed upon *him*. See Examples in the Collects.

§. 134. *Digr.* That thoſe who more honour the *Saints* (thoſe friends of God that laid down their *lives*, *&c.* for him) are by God made more *partakers* of the *benefits of their prayers*: (As in ancient time frequent experience hath ſhewed) theſe our *reſpects* to them being only for their faithful *ſervice* to him; and this honouring of the *ſervant* finally redounding to the *Maſter*; (*Matt.* 10. 40. 42.) and God not ſuffering, as not any *charity*, ſo not any *honour*, done to his, to go *unrewarded*.

4. *From holy, and conſecrated perſons*, preſenting your *Prayers* to God.

4. *From holy perſons.* *Digr.* Of the *Reverence* to be had to *Times*, *Places*, *Things*, *Perſons*, Conſecrated.

1. Often

§. 135. II. *Concerning Meditation.*

1. Often uſing *Meditation*, the greateſt *nouriſhment* of *Piety*, and *Devotion*. And this, upon ſome one *particular ſubject*. At ſome *ſet time*. And that time the ſpace of an *hour*; that you may attain ſome *fervour* in it; or not leſs than *half an hour*. And this time, rather in the *morning*; when your *Spirits* are moſt *freſh*, and *clear*, and *undiſcompoſed*. This *Meditation* to be uſed then (as you pleaſe) as *part*, or *out of Prayer* (the greateſt part of Meditation always being *Prayer*); in any *poſture*, *walking*, *ſitting*, or in *bed*, (where there is more privacy) ſo it be toward the *morning*; when you are free from all *drowſineſs*.

2. To make you more *exact*, and *experienced*, in all the particular *heads of Devotion*, 'tis recommendable, *to change* dayly, or often, the *ſubject of your Prayers*; imploying the moſt of your *Prayer time* upon ſome ſelected *points* of ſome *one head* of Meditation, ſuch as *thoſe* following. pag. .

3. *Concerning your Subject of Meditation:* always having ſome chief *points* upon it, (ſome for your *reaſon*, others for your *affections* to work on;) whether compoſed by your *ſelf*, or borrowed from *another* (See *Introduct.* to a *Devout Life*) and written down, that your *memory* may not be burthened paſſing (in your exerciſe) in order from *one* of theſe to *another*; as your thoughts multiply leſs, or more, upon them: The *more* you collect, and the *fewer* at one time you inſiſt on, the *better*. And if alſo each *point* be grounded on, or confirmed with, ſome *ſentences of Scripture*, you ſhall find theſe much more to *move* you (as being God's words) than the *wiſeſt dictates* of *humane reaſon*.

§. 136. *Meditation practiſed four ways.*

4. Proſecuting your *meditation* on theſe *points*, both by the *brain*, and the *heart*: by cognoſcitive, and the affective *faculties*, theſe *four ways*;

1. By uſing much your *fancy* or *imagination*: and that, in all parts of this *exerciſe*; but eſpecially in your *preparation* 1. *Imagination.*

tion to it: Imagining *place*, *time*, *person*, and other *circumstances* (such as may more work on your passions) into *which*, and *amongst*, and *before*, whom you shall suppose your self transposed during the time of your *meditation*. (See before.) Things by the operation of *fancy* represented as it were to *sense*, making much more impression on you, than *intellectual*: In the same manner that things *seen* do, than things *related*.

1. For the help of this *Imagination* reducing things *spiritual*, and things *unknown* (tho far greater) to things of *sense* and things *experienced* (tho much less, and no way comparable to the other). Because things *less*, yet *known*, move us more, than those incomparably *greater*, *unknown*.

Digr. Some *examples* of these, for the help of weaker *fancies*: and that some *sensitive imaginations* or other may be used in the most *spiritual Meditations*.

2. Using *imaginary senses*: *i. e.* proposing to your self, such *actions*, and *motions* to be *seen*, such discourse *heard*, by you; your *tasting*, *touching*, *embracing* such *things*, &c. as you fancy most agreeable, and proper, to the *subject* you have in hand.

§. 137. 2. *Reasoning.* 2. —By using your *memory*, and *intellect*, in *calling to mind*, and much *weighing* and *pondering*, things well known; and *agitating* them in your *thoughts*; and seeking such *reasons*, and *considerations*, out of them which may any way incline your *will* to its duty, and excite your *affections* to things divine.

§. 138. 3. *Affections.* 1. 3. —1. By using, in, and upon, these the *affective part* of of your Soul, and indulging your *passions*; whereby your *spirit*, may as it were *burst out*, and *extend*, and *stretch* it self (towards its *Creator*, and the several *ends* of its creation, and towards the renouncing of all things *opposite*) in such

ſuch *acts* as theſe (according to the object;) *humility, fear, ſhame, ſorrow, indignation, revenge, confeſſion, averſation, deteſtation, contempt, abjuration, deprecation, &c:* Or, *admiration, love, deſire, beſeeching, joy, election, aſpiration, embracing, promiſing, imitation, hope, confidence, praiſe, thanksgiving, reſignation, union, tenderneſs, pity, compaſſion, zeal, tears*, &c.

2. For *theſe* obſerving this *general rule*; That whenever (tho in the exerciſe of the *underſtanding, and reaſoning*) any devout *affections*, and *motions of the heart* (infuſed doubtleſs by that *good Spirit*, which our Saviour left to dwell in us) *ariſe*, you *give place to*, and *indulge, them*, and not *defer*, and *throw them off*, till you have firſt finiſhed your *diſcourſings* (the end of which is only to *excite* them). For, though the *affections* are ordinarily more *active* after ſome time of *Meditation*, and ſometimes a many *conſiderations* may paſs in great *coldneſs* without any *awakning* of them at all; yet there is a time again, when the very firſt *ſtroke* of our *thoughts* ſets them on fire, eſpecially to thoſe, who have been often practiſed in this *exerciſe*.

4. —After theſe, laſtly by making ſome good *reſolutions for the future*. For all *Meditation* whatever, whether of our *Saviour's Life* and *Death*, or any other *myſtery of our Salvation*; or *Meditation* of *our Sins*; or of the *four Noviſſima*; all is to be directed to ſome *Reformation of our manners*, or *advancement in Perfection*, always looking on ours as far diſtant from the *top* thereof. And this *diſcuſſion of our Conſcience* and *reſolutions for this* are always to be joined with the *other*; and the *time* of our *Devotion* to be as it were divided between *both, viz.* ſuch *Contemplations*, and our *Reſolves*. Still riſing from our *Prayers* as fully purpoſed to lead a *new life*, much different from our *former*; knowing, that, in the *holineſs* and *purity* of this, and cleanneſs from *leſſer*, or *venial*, as well as *mortal*, Sins, §. 139. 4. *Reſolutions.*

Sins, chiefly lies our pleasing of *God*, and procuring a greater measure of his *Spirit*.

1. Here then *first* making a *Resolution* concerning some particular *duty*, or *fault*, (for the future, or at least for the day ensuing,) to be *done*, or *forborn*. Purposing also the *means* how you may better effect these your *purposes*; having considered before hand the *occasions* of the day; and what *hinderances* of them may happen, and what *furtherances* may be used.

2. A *second Resolution* concerning your not *abandoning your self* (if you chance in that time to fall into, or commit any act of that thing resolved against) *to continue in it*; but an *endeavouring*, through the help of God's *grace*, immediately, and without delay to *rise* again, and set on foot your former *purpose*, *&c.*

3. Briefly desiring God to *strengthen* you in these *resolutions*, through the *mediation*, and *intercessions* of Christ for you, in this business.

4. After your *meditation* ended, briefly recollecting, and repeating in your *mind*, or also *writing*, the *things*, wherein you were most affected, to make rather use of them another time.

5. Changing the *subject* of your *meditation*, after having some several times practised it, to avoid *tædium*, and to acquire new *benefit* from others.

§. 140. *Subjects of Meditation*

7. *Subjects* of these *Meditations* may be any of those *Considerations* set down in the beginning of these *Papers*; as likewise some exemplary *Histories*.

1. The most *useful* of those *Considerations* are these.

The

The CONSIDERATIONS *of*

Our selves that pray: our *vileness* and *defects*.

God to whom we pray; His *infinite greatness*, and *perfections*.

Our Sins; and small *service*.

Gods benefits, particular; and comparative with others: and our great *obligations*.

The several *offices*, and *benefits* of *Christ* towards us.

The several *offices*, and *benefits* of the *Holy Spirit* towards us.

God's *Threats*, and *Hell*.

God's *Promises*, and *Heaven*.

The vanity, and perishing of *things present*, and *death*; which *exercise* may profitably be performed in the particular *meditation* of the *Death of some Acquaintance*.

Eternity of *things future*.

Such *Meditations* as these serve to beget much *humility* in us.

These, to beget a great *love* of God in us.

Digr. Some *points* or *heads* for *Meditation* on each of these: only *named*, not *discoursed* on.

2. The most useful amongst *Historical Meditations* are these.

The Meditation of

§. 141. 1. Our Saviour's *Life*, *Passion*, *Resurrection*, and *Glory*.

1. The two *first* producing *Admiration*, *Praise*, *Thanksgiving*, and *Compassion*: *zeal of Imitation*; In doing *all good*; suffering patiently *all evil*; mortifying our selves to the *flesh*, and the *world*; And all these, to become *conformable* to this our *great Lord*.

The last encouraging, and strengthning our *hope*, *confidence*, &c.

2. In these *Meditations* always considering our *Saviour* (in doing, and suffering such things) *severally*; both as *God*, and as *man*. See *p.* 147. *n.* 3.

3. *Meditating* of all our *Saviour's actions*, and *sufferings* (to move you to more passion) as *done*, and *undergone* for *you alone*, and as if your single *sins* had caused all that his *sorrow*, and *pain*: and that he, first exactly knowing, and considering *them all*, and all their *malice*, and the *offence* of his Father, and the *damnation* waiting for you (as doubtless all this he did,) voluntarily undertook the *burthen* of *them*; and just *sorrow*, and *pains* due unto *them*; and thus begged, and obtained your *pardon* and *glorification* (See *Gal.* 2. 20. –1. *Cor.* 8. 11.)

Digr. The most considerable *points* of our *Saviour's History* ordered (See *Exercit.* Spiritual) some few of *which*, at a time, in order, to be *meditated* on.

2. St. *Paul's Life* (because, next our Saviour's, more fully expressed in the Holy Scriptures, than any others) or some *Patriarchs* of the *Old Testament*.

Digr. The most *considerables* of his *life* ordered for *Meditation*. Amongst which especially these *places* to be con-

conſidered (one at a time.) *Acts* 20. the 7*th* verſe and from the 18*th*, to the 28*th*. *Acts* 28. 23. –2. *Cor.* 11. *ch.* from the 23*d* to the 30*th* verſe. 2. *Cor.* 6. from the 3*d* to the 11*th*. 1. *Cor.* 4. from the 9*th* to the 14*th*. 1. *Cor.* 9. from the 1*ſt* to the 7*th*, comp. 15. 26, 27. verſes. *Phil.* 3. from the 7*th* to the 15*th*. –2. *Cor.* 12. from the 2*d* to the 11*th*.

Of all theſe *Meditations* above-mentioned, the *two chiefeſt* are. 1 The *Meditation* of our *Sins*. 2 Of the *life* and *paſſion* of our *Saviour*.

Of theſe *two* again, the more *principal* is the *later*; becauſe *examples* work more than any thing elſe upon us; and this, of the *Son of God*, is much tranſcending *all other Examples*.

§. 142. III. *Examination of Conſcience.*

1. Uſing frequent *Examination of your Conſcience* at leaſt *once* a day; for a *quarter of an hour* immediately before going to reſt; then reviewing the ſeveral *imployments* of the day from hour to hour, and reciting *them* to God, with a [*God be praiſed*; or *God forgive me*] affixed. A *Duty* never to be laid aſide, ſince the more *perfect* we are the greater will ſuch *ſins* ſeem unto us; and *ill habits* will be prevented at leaſt; and our *repentance* (by looking into theſe ſmaller parts of our life) will become more and more *particular*, and ſo by degrees more *perfect*.

2. The chief *points* of Examination to be, concerning *the ordinary ſins of your calling*. The *particular ſin* you are moſt inclined to, and are now in an exerciſe or profeſſion of *repentance* concerning *it*. *Sins of diſcourſe*, our dayly evil, and continually beating pulſe, whch trulieſt diſcovers to us the *inclinations* of the heart. (*Matt.* 12. 34.) *Evil thoughts*, ſome *diſcontentedneſs*, or *Temptations* entertained; or weakly reſiſted. See the chief *heads* in which the *moſt holy* ſhall find himſelf leſs, or more, *guilty*, and *defective*, ſet down by *Kempis*, 4. *l.* 17. *c.* 2. *Sect.* Con-

cerning *what good* God hath been pleased to do that day by you, for to *thank him*; (from whom all our holy *desires*, and good *Councils* and just *works*, do proceed.) Especially concerning *what good* you have done that day to your *neighbors*; whether any way *relieved any necessitous person*, with your goods; *ignorant*, with your counsel; *discouraged* vice in any, *encouraged* any to *virtue*, &c. Lastly concerning *sins of omission*, always comparing *yours*, with the *practises* of some *holy men*, or of our *Saviour*; imagining how they have used the same *opportunities*, and all the *faculties* of the *soul*, and of the *body*, to God's far greater *service*. In all these *confessing* (things *particular*, not *general*.) Asking *forgiveness*: promising (for the future) *amendment*.

3. That you may perform this *night-examination* more exactly, at some times in the day make *reflections* upon your last actions: Else many less faulty will escape your evening search: Joyning the practice of the *two Resolutions* mentioned above (*p.* 208.) (especially concerning some *particular sin*, to which you are more subject) to your *morning devotions*; and petitioning then for God's *assistance*, and joyning the above-mentioned *Examination of Conscience* (especially concerning that sin) to your *evening devotions*, and then asking *pardon*, &c.

§. 143. IV. *Reading Scriptures and pious Books.*

1. *Tasking your self every day* (to supply continually matter of Meditation, of Prayer *&c.*) to read some *small portion of holy Scripture* (this always to be done with much reverence:) Or *some other pious Book* that is *practical*, rather than *doctrinal*; and may serve not so much for *teaching* you what you are ignorant of, as for *reminding* you of what you know. Especially avoiding any *Books of Controversy in Divinity*, (being only an exercise of the Brain, and having nothing to do with Devotion, and Piety) at such hours or seasons, when your aim is not the information

tion of your *judgment*, but *edification* in *Holineſs*.

2. Entertaining the *Old Teſtament*, and all the moral *doctrines*, and *examples* thereof, with the ſame reverence, as the *new*. Knowing that *God* is not *mutable*; but that the *ſame way of Salvation* was always to all men from the beginning, and the *ſame Church, Faith, Goſpel*, under the times of the *law*; and that the *New Teſtament* releaſeth not, but rather adds to, the ſtricteſt *doctrines*, and *duties* contained in the *Old*. Some of which (neceſſary to be obſerved) yet are not repeated in the *New*, as ſuppoſing the direction of the *Law and the Prophets*, in all *moral matters*, continued to *Chriſtians* (See *Gal.* 3. *ch. Heb.* 11. *ch.* 2. *Pet.* 1. 19. *Heb.* 4. 2. *Matt.* 5. 17.)

3. Reading *Scriptures* always with ſome ſhort *Comment*: Which divine *writings* will ſtill ſeem ſome *new things* unto you; and to have greater *ſweetneſs*, as you grow in *perfection*, and do experience *what they ſay* fulfilled in you. For, we ordinarily meaſure the purpoſe of its *Precepts*, according to our abilities to practice *them*.

4. Not reading *much* at a time; nor *haſtily*, (knowing that nothing is leſs marked than the Scriptures, becauſe ſo often read) but ſtaying, and indulging your *meditation* on any paſſage that affects you; and caſting *what you read*, ſometimes into a *Prayer*, ſometimes into an *act of Admiration, Praiſe, Thankſgiving*, as the *matter* prompts to you.

5. In reading the *Scriptures* conſidering not only *what is ſaid*, but the *quality*, and *diſpoſition*, and other circumſtances of the *Author* that ſaith it (and ſometimes alſo of thoſe to whom it is ſaid.) As in the *pſalms*; conſider *David*, and imagine his *affections* from the circumſtances of his *life &c.* in his ſaying them. So in the *words of our Saviour*; conſider the circumſtances of his *perſon*, his *affections &c*: and imagine that you hear *them* from his *mouth*. And you will find this much to advance both your *underſtanding*;

standing for a right construction, and your *affections* for a right use, and entertainment of them.

6. Especially *reading every day*, and this rather after meals, (for which also the missing of a meal, will afford you half, or a whole hours time.) Some *little portion* of a more *eminent Saints Life*; rather late ones, than ancient, because less uncertain; and amongst these only some few *choice ones*; with often relection of *them*, and of the *whole life* in order, not some dis-joynted parcels thereof. Which *Lives* serve more than any thing else to verify Scripture (If I may so say) and to teach us *that Christ's sublimest Precepts are not given in vain*; but that they are *faisible (Exempla inprimis hoc in se boni habent, quod approbant fieri posse quæ præcipiunt.)* And *that those greater illuminations and holiness under the Gospel*, which the *Scripture* so largely promiseth, *are continued to*, and *fulfilled in, all times*; none of *which* are destitute of some men *Apostolical*. *Whereby* we are extreamly encouraged (in a holy *emulation* even of the *Apostles* themselves,) leaving still the *things which are behind*, to *reach forth to those things which are before*, and *to attempt perfection*: whereas, without these *patterns*, the *magnalia* in Scripture are read as a *Romance*, or an *History* of another perfecter *age*, which we willingly *admire*, but despair to *imitate*. *Whereby we* best learn, not to lay all the *burthen* of our *Religion* upon *repentance*, but *holiness*; nor to reckon *salvation* so cheap a *purchase*, for which we see others have taken so much *pains*. For, the higher we discern *others* to go in *Piety*, the less still do we think that God will be content with *ours*, when he is presented with other *m ns*, of the like abilities, so much beyond *it*. *Which thing*, more than any *other*, provokes any generous *Sp.rit* to a holy *jealousy*, and *imitation*; and (as one observed) *Horum librorum lectio plerumque primus est melioris vitæ gradus*. And most of *those*, who are commonly called *Saints*, became so first,

firſt, by reading the *Lives* of other *Saints*. Laſtly, *which*, more than any other thing, *will preſerve you* (tho amidſt the flatteries of your friends) *in a true humility*, and mean *conceit* of your ſelf, and in a conſtant *indeavouring* to your lives end to grow *better*; and *which example of holy men* (ſince the chiefeſt cauſe of wicked life in profeſſed Chriſtians, ſo point-blank contrary to our Saviour's Precepts, is nothing but ill example,) will ſerve you for an *antidote* to the *poiſon* of the other, by which ſo many, ſo heedleſly, loſe their eternal Life.

§. 144. *Uſing pious Diſcourſe and Company.*

7. Accuſtoming your ſelf to *pious diſcourſing*, which much nouriſheth *good thoughts*, to the production at length of *good actions*. And *quanto piu ſpeſſo parleras di Dio, tanto piu Iddio parlera teco in anima*. God's *holy Spirit* never ſpeaking *by any*, but that it alſo ſpeaks *to them*.

8. Repairing often to *pious Company*, and *holy Meetings*. From ſuch *conference* ariſeth a mutual excitement *to*, and fortifying, and confirming one another *in*, all *virtues*. *Medicamentum vitæ fidelis amicus*: Eccleſiaſticus, 6. 16. *Gaudia conduplicat, mærores diminuit*. And ſuch *diſcourſe* is commonly more *beneficial*, (Becauſe deſcending to *particulars*; admitting *replies*; indulged more *freedome, digreſſions, &c.*) then general *exhortations* made (more at randome) in publick.

9. In ſuch *meetings* not leaving your *diſcourſe* to be caſual, (for ſo it will be many times unfruitful) but deſigning before-hand ſome *ſubject* fit for ſuch *conference*.

§. 145. *Worſhipping God with the Celebration of the Euchariſt.*

Thus much, from §. 77. concerning that continual duty of Chriſtians; *worſhipping God with Prayer*.

II. *Worſhipping God* alſo with the *frequent Celebration of the Euchariſt*, *Breaking of Bread*, and *eating the Lord's Supper*; and with obſerving the Chriſtians ſolemn *Sacrifice*, and *Paſſover*; And *Commemoration* of our *Saviour's Death, &c*, till his ſecond coming.

Of

Of the necessary Duty, *and great* Benefit *of* Celebrating the EUCHARIST.

§. 146. *1. Being the most effectual intercession to God, made on Earth.*

1. Being an *intercession with Christ's Blood*, performed on earth by the *Ministery* of his servants; like as to that in Heaven, by *himself*. Who, since without a *Sacrifice* he cannot be a *Priest*, and is a *Priest* for ever, therefore himself offers to his *Father within the veil this Sacrifice for ever* (See *Heb.* 8. 3, 4. –9. 12.) By this *intercession with his Blood, applying*, as it were, and *making effectual* to every single Believer, and to all successive Generations of men, all those *mysteries* and *benefits* of their redemption, purchased, and perfected upon the *Cross*; And appointing his *Ministers* to do the same, in this *Holy Sacrament*, on earth, for the same purpose he doth it there, and that is for all the same *purposes* for which he first offered *it* upon the *Cross*.

§. 147. *2. The Seal of the new Covenant; and the Christians perpetual Sacrifice.*

2. Being the *Seal* of the *new Covenant*: And that *sacred Rite*, and *Ceremony*, which was instituted by our Saviour to be observed by *Christians*, for the *celebrating*, and *representing*, and *shewing forth*, that *one only true Sacrifice of the world offered upon the Cross*; and for *blessing*, and *giving thanks, and praise to*, and *invocating*, his *Father*, by *It*, (from the time of his *resurrection* till the *Consummation* of the world), instead of all *those* more antiquated *varieties* of *Sacrifices*, and *Oblations* under the *law*. To which *Sacrifices* It is correspondent in many particulars. As,

§. 148. *Sacrifice. 1. Propitiatory.*

1. Being the Christians *commemorative Sacrifice of Christ's Death*, answering to the Jews *sin-offering*; by the *Symbols of Bread, and Wine* consecrated, and sanctified by the invisible operation of the *Holy Ghost*, (as St. *Austine* borrowing the Phrase from *Rom.* 15, 16.) procuring (as well as the legal Sacrifices did, *i. e.* in *virtue of that only one*

one expiatory Sacrifice once offered upon the *Croſs*, to him, who comes to it with due preparation, *Remiſſion of his ſins* (*Matt.* 26. 28. *This is my Blood ſhed for remiſſion of ſins. Malac.* 1. 11.–3. 3. —1. *Cor.* 11. 26, 27. 29. –1. *Cor.* 10. 16. *&c.*)

2. Being the Chriſtians *Sacrifice &c*, anſwering the Jews *burnt-offering*; through the due celebration of which (in virtue of that *only offering of a ſweet ſmelling ſavour* (*Eph.* 5. 2. comp. *Levit.* 1. 9. *Exod.* 29. 41.) which it repreſents) both a *devotement* and a *dedication* of themſelves (as they alſo being Chriſt's Body) to *God* is then made; (*Eccleſia ſeipſam per Chriſtum offert. Auſtin:*) and alſo all their *petitions* for themſelves, and *interceſſions* for others, are then accepted of God; and alſo the *deſcent* of all *good things ſpiritual*, and *temporal*, from him is *procured*. Therefore anciently, *after Conſecration*, and *before receiving* of theſe ſacred *Elements*, were *ſupplications* for all *eſtates of men* (abſent as well as preſent. See 2. *Chron.* 29. 24.) and for all *needful bleſſings &c.* offered unto *God* over the *Lamb of God*, then lying upon the *table*: *ſlain from the beginning*, before his coming, *in the Sacrifices of Beaſts*; and ſince his coming, unto the end of the world, *repreſented here in the Euchariſt*; and alſo at the *ſame time* it is *preſented* by himſelf to the *Father in the heavenly Sanctuary* (*Heb.* 13. 15. –1. *Pet.* 2. 5. *Rom.* 8, 32. *Jo.* 16. 23. *Gal.* 3. 1. *Mal.* 1. 11.) Therefore I ſay is Chriſt's *Sacrifice*, in theſe *myſtical rites*, commemorated unto the *Father*: and the *Father invocated* (by, and through it) for all *perſons*, and *things &c.* the *Ancients* uſing this Phraſe [*We offer unto thee for ſuch and ſuch*, &c.] §. 149. 2. *Impetratory.*

3. Being *Oblatio Fœderalis*, a *Celebration* of God's new *Covenant of Grace*, made in the *Blood of our Saviour*, which is the *Blood of this Covenant*: (See *Exod.* 24. *ch. Heb.* 8. 7. *&c.* §. 150. 3. *Federal.*

Heb. 10. 29. –12. 24. comp. *Luk.* 22. 20.) This *Holy Ceremony* being a *Sacrament*, a *Seal*, an *Obsignation*, of the pardoning all former *offences* between the *parties* that were at difference, and of our *reconciliation with God*, and admittance to the *hopes*, and lawful *enjoynments*, of all his *Blessings*, *spiritual*, *corporal*; *temporal*, *eternal*. (*Rom.* 4. 11. *Matt.* 26. 28.)

§. 151. 4. *Eucharistical.*

4. Being the Christians *Eucharistical Sacrifice*, answering the Jews *peace-* or *thank-offering*. 1. By which *Rite* we, commemorating Christ (through whom all *blessings descend to us* *Eph.* 2. 18. –3. 12. 21. *Jo.* 14. 13. *Eph.* 3, 4. 6. *Col.* 3. 17. *Rom.* 1. 8. *Heb.* 13. 15.) unto the *father*, do *bless*, and *give him thanks* for all *persons*, and *things*, &c.

—2. Then by *eating* and *partaking of which*, as the Jews, and also Idolaters, by eating of theirs, (therefore the eating of the *Heathens Sacrifices* was always most strictly forbid the *Israelites*, *Exod.* 34. 15. *Numb.* 25. 2. *Psal.* 106. 18. *Ezech.* 18. 6.) we are *admitted*, as it were, *to the table of our God* (to eat of *his bread Lev.* 11. 6. –3. 11.) and to *amity*, *communion*, *fellowship with him*. 1. *Cor.* 10. 14. to 22.

3. By *partaking*, and *eating of which Sacrifice* (being the *Body*, *and Blood of Christ*) we are admitted also to *communion with the Son*, and mystically *incorporated* into *him* (who is the *second* Adam *from Heaven*. 1. *Cor.* 15.) made *members of his body*, *flesh of his flesh*, &c. (and this not in a *metaphor*, but in a great *mystery* *Eph.* 5. 32.) And then, from being *partakers* of the *Body*, become also partakers of the *Spirit of Christ*, 1. *Cor.* 6. 17. (and see the *Spirit* specially conferred in the *Eucharist*, 1. *Cor.* 12, 13.) and by it *eternal life* conveyed to us *&c.* *Jo.* 6. 58. comp. 63. (by which *relation* he becomes now obliged to *nourish*, and *cherish us* &c, *Eph.* 5. 30.) and, from partaking of the *nature* and *spirit* of this *second Adam* the *heir of all things* (*Heb.*

(*Heb.* 1. 2. *Col.* 1. 16.) become now *Sons of God* also as *he*; *Heirs of Eternal life* as *he &c.* as by the *first Adam* we were of eternal *death*. (See 1. *Cor.* 12, 13. *Eph.* 4. 24. 5. 29. *&c.* 1. *Cor.* 6. 19. 15. 17. 19. *Jo.* 17. 21. 23.–4. 14. 6. 56, 57. comp. 1. *Cor.* 10. 17, 18, 24.)

—4. By eating, and partaking of which *one bread* we also become *one bread* amongst our selves (1. *Cor.* 10. 17.) and have *Communion* with all the *Saints of God*, and partake both of the *glory*, and *benefit*, and *service* (in their *prayers, charity, sufferings, &c.*) of all the rest of the *members* of Christ's Body; and of all the *family of God*, as well that in *heaven*, as that upon *earth*. (*Eph.* 3. 15. *Heb.* 12. 23. *Col.* 7. 20. *Eph.* 2. 19. *Phil.* 3. 20.)

§. 152. *The Christians Passover.*

5. Being the Christians *Passover*, answering *to*, and at the same time instituted instead *of*, the Israelites *Paschal Lamb*: the Christians *breaking bread*, and *cup of blessing*, or *thanksgiving* (for these two are all one 1. *Cor.* 10. 16.) being like theirs then, at that *solemnity*: we giving *thanks* also at the *celebration* of *it* (as they then for that in *Ægypt*) *for our everlasting redemption* (by the sprinkling upon us of the blood of the Lamb of God) from *Satan*, and the *destroying Angel*, 1. *Cor.* 5. 7.

§. 153. *Our duty of homage for the use of God's Creatures.*

6. The Christians *Oblation of bread, and wine* (and anciently other *fruits*, or (as now) *alms of money* instead of them) presented now upon *God's table* (tho this *charity* far more punctually, and plentifully observed in the *primitive times*) *being* answerable to those *customes* under the *law* of bringing to the *Lord* at the *Passover*, the *first fruits* (*Levit.* 23. 10. 14. 16.) By *which Oblation* we, acknowledging him the *Lord*, and *Doner of all good things*, and praising him for all the good works of the *Creation*, do *sanctify* for the future the use of his *Creatures*; do *procure* the continuance, and increase of them, to us: See *Deut.*

16. 19. —1. *Cor.* 10. 16. and all this only through *Jesus Christ*. By *whom* being the natural *Heir of all things* (*Heb.* 1. 2.) we now begin to have a new *right* (our former being lost in *Adam*'s fall) to the *Creatures*, before *unclean* unto us; and *defiled* also with *sin* (1. *Tim.* 4. 3. *Rom.* 14. 14. *Tit.* 1. 15. *Psal.* 8. 7. *Luk.* 11. 41.) but now *sanctified* through *God's Word*, *Prayer*, *Thanksgiving*, and *giving Alms* of them, (done especially now at the *Eucharist*) whilst to the *unclean all things remain still unclean* (1. *Cor.* 7. 14.) But then, besides all those former *benefits* of the *Creation*, these *Symbols* are at this time more specially set forth, for a *thankful remembrance* unto God, for the *precious death of Christ*, and all other *benefits of our Redemption*. 1. *Cor.* 3. 21. comp. 23.

§. 154. *The Symbol of our Resurrection, and Immortality.*

7. Being *the Christians Viaticum*; answering to the *fruit* of the *Tree of life* in *Paradise*, and to the *Manna*, and *Rock-water* in the *Wilderness* (which were *types* of it. 1. *Cor.* 10. 2, 3, 4.–12, 13.) The particular *nourishment* instituted (since our ejection out of Paradise) for the preserving of the *Body*, and *Soul*, unto *everlasting life*; and, for a particular *pledge*, and *assurance* of our *Resurrection*; (Hence, by *Conc. Nicen.* called *Symbola Resurrectionis*; and hence, that *form*, used generally in the *Church*, *Custodiat animam tuam in vitam æternam*) See *Jo.* 6. 32. 35. 40. *&c.* For the *Son* (the second *Adam*, that is a quickning Spirit, 1. *Cor.* 15. 45.) *hath life in himself* (*Jo.* 5. 26.); and therefore *he that eateth him also liveth by him.* (*Jo.* 6. 57.)

§. 155. *The Symbol of our Christianity*

8. Being *instituted*, for a perpetually sensible *Anniversary*, or *Memorial* unto us of our *Saviour's passion*, and *donation* then of *himself for*, and also *to*, us; so, to confirm our *faith*, and *hope* in him, and *love* to him; and our *belief* of our being all united together in, and amongst, our selves, thereby to take away all *differences*, and *encrease* our *love* one

one to another: As likewiſe for a perpetual, publick, external *mark* of the Chriſtian *profeſſion*, to diſtinguiſh them from all other *ſects*, and *falſe religions*.

9. Finally, to ſumme up what is ſaid, *Being* the *chief means* (worthily received) *of obtaining remiſſion of ſins, increaſe* of the *Spirit*, any particular *ſpiritual*, or *temporal*, *bleſſing*, or *deliverances*; for our *ſelves*, or for *others*. All theſe *being* to be obtained only *through Chriſt* (*Jo.* 11.46.) who is in the *Euchariſt offered* (as our own) to *God* the *Father* by us [this *given* (*i. e.* to the Father) *for you Luk.* 22. 19.] And again; *who* is, in the *Euchariſt* by the *Father*, and by *himſelf*, given to us with all the *privileges* that belong unto him; for, with him are freely given us *all things elſe Rom.* 8. 29. [According to the *which* the primitive times obſerved a powerful *efficacy* in the Sacrament for working many *wonderful mercies*, and *deliverances* to God's ſervants.] —Again, as *impetratory* for mercies, ſo *this Cup of Bleſſing* (1. *Cor.* 10. 16.) *which the Prieſt bleſſeth*; *This Cup of Salvation* (*Pſal.* 116. 12. 13. 17.) *being* the moſt ſpecial *thankſgiving*, moſt *acceptable*, and *well pleaſing* unto God for any *mercies* received &c. God being pleaſed with nothing that we can render unto *him*, but only in his *Son* (ſo often iterated, *Matt.* 3. 17. –17. 5. –12. 18.) and in *what is offered* unto him, by, and through, and upon, the *Sacrifice of the Lamb of God*: through whom be all *praiſe, and thanks to God for ever* (*Heb.* 13. 12. 15. *Levit.* 3. 5. *Col.* 3. 17.)

Digr. 1. Of the great *danger*, and *loſs* of infinite *benefits*, by neglecting the uſe of theſe *holy Myſteries* (*Numb.* 9. 13. *Act.* 20. 27.) Which being the *Holy Sacrament* and *inſtrument* of the moſt intimate *union* between Chriſt and the Soul, many times the devout Soul is repleniſhed with an extraordinary *ſence*, and raviſhing *delight* of this *union*, at the time of the uſing them. §. 156. *The danger and loſs in neglecting the uſe of theſe Holy Myſteries.*

Digr.

Digr. Recommendation of *frequentation.*

2. Using the *help*, and seeking the *benefit* of this *holy mystery*, upon any special occasion, and with relation to some particular *end.* As, for *remission of your sin*; for obtaining a *remedy* of some *infirmity*, *deliverance out of some affliction*; for *receiving* some *grace*, and *benefit*; for a *thanksgiving* for some *benefit received*; for the *helping* your *neighbour* in some necessity; for the increasing the *Spirit*, and the *love* of God in you, (1. *Cor.* 12, 13.)

3. Seting apart an *hour* or some good *space of time* immediately after your *Communion*, to abide *with*, and *entertain our Lord* in *Prayer* now entred in Person into your *house*, and *present* to the *Soul* in so extraordinary a manner. Using the *acts of Mary Magdalen* in *lamenting your self* to him, and *kissing his feet*, and attentively hearkning *what* then he shall *say* to you. For this seems the least *duty* and *observance*, you can pay to so divine a Guest, to stay with him in your *devotions*, and shut out all other *thoughts* and *business* for so small a season.

4. Often examining your self concerning the *fruits* (which only can be wanting by your default) *of your having so many times received it.*

§. 157. *The danger of using them unworthily.*

Digr. 2. Of the great danger of using *them* without *due preparation.* 2. *Chron.* 30. 20. *Exod.* 12. 3. 6. *Jo.* 15. 5. —1. *Cor.* 11. 28, 29. —1. *Sam.* 11. 4. *Matt.* 22. 12.

Digr. That the *conditions*, and *preparations* required to make us *partakers of the benefit of Christ's death* and *passion*, are also required to make us *partakers* of the *benefit* of this *Sacrament.*

Thus much of our diligent practising all *Christian Duties* (whether towards *God*, our *Neighbor*, or *our Selves.*) Or doing *good*, and what *Actions* are required of us.

Now

Now in the last place concerning our *passive duty*, and *suffering Evils*. §. 158. *Of the Four Sufferings.*

1. *Exercising Christian Patience.*

1. *Sanctifying* with our *willingness*, and *concurrence* with God's *pleasure*, all those *sufferings*, and *judgments* for our sins which we undergo upon *necessity* (*Levit.* 26. 41.) As being *all sent by God* —much greater than these deserved by us, —*effective instruments*, and *inducements* to God's *pardoning* our former *offences*, and averting his *eternal wrath* from us. All redounding (if it be not our fault) to our further *benefit*, and to God's greater *Glory* in, and by, us (*Heb.* 12. 11.) Lastly, in all, *ability being given us to endure*, according to the intenseness of the sufferings. *Dum auget Dolorem, auget patientiam. Offering* them up unto *God* to be accepted, through the more perfect *sufferings of Christ*. This was *Job*'s *patience*, so much celebrated.

2. Since God useth out of *Evil* to bring some greater *good*, especially for those who fear and serve him, when any cross and afflictive Accident happens to you, considering presently what *greater good* may possibly come to you from it; which thing will set your *heart* much at rest, and facilitate your due *correspondence* with the Divine good pleasure. As also *the imagining that God sends every cross*, whoever is the instrument thereof, on purpose to try your *patience* and *behaviour* in receiving it, will suddenly change your *anger* against such instrument into *thanksgiving*, and the practice of this *virtue*. For, indeed, *Crosses* are great *favours* if well-husbanded.

3. Not *complaining*, nor *bemoaning* your self of them; This being a lesser *degree* of *impatience*.

4. Patiently undergoing any natural *infirmities*, or *defects*, and the *shame* that accompanies them: according to which (being not in our power) *God*, and his *Angels* (whose praise only we ought to look after) make no *esti-*

mate

mate of us; but according to our *virtues:* which, by their growing out of *infirmity*, become so much more *praise-worthy:* Meanwhile our *defects* being the best preservers of *humility.*

5. Patiently *undergoing*, and not *disquieting* your self for any *shame* coming from some, otherwise harmless *deficiencies*, or also avoidable *faults.* As; some *ignorances*, *fooleries*, and *incivilities*, undiscreet *words*, or *actions*; Separating, as it were, the *shame* from the *defect*; and, whilst you implore God's *pardon*, and endeavour to *redress*, and to prevent for the future the *one*; accepting, and thanking *God*, and pardoning *your self*, for the *other.* Contrary to the *custome of men*, who are angry at *themselves*, only in respect of the *shame*, not the *fault*; or no less for the *shame*, where they are not at all faulty: But know, that all such *anger*, and *impatience* proceeds from some degree of *pride.*

Digr. Of all mens (some or other) *infirmities*, which may make us more contented with *our own.*

6. Chiefly *arming* your self with *patience* against such *Crosses*, which no *honor* accompanies; but *shame*, and *infamy*, and *that* with good men; (for honorable *calamity* any one can endure) as *disgraces*, *contempts*, *&c*, either for your natural *infirmities*, or also *misdeserts.* Whoever hath perfectly quitted the solicitude of *worldly reputation*, hath took away the sting of the most of *mishaps.*

7. Not too solicitously *avoiding*, and *striving to remove*, *afflictions incumbent*; both for the former considerations (*Numb.* 12. 14.) and also because, that, many times, by humane wisdome avoiding *one tolerable*, *by* God's judgment, we fall into *another worse.*

8. Advices concerning *Sickness* the most *common*, and ordinarily the *greatest*, and the *last*, of all *evils* that happen to men.

1. For

§. 159. 1. For your behaviour *before ſickneſs*, in preparing for it, *Often premeditating of it*; which makes all *Evils* eaſier, and not ſurprizing. *Often making your will*, and diſpoſing of your *temporals* (in which ſpecial care to be taken of dedicating ſome particular proportion thereof for the poor) and *ſetting in order* your *affairs* (in your intention at leaſt) as if you were then *warned* (like *Aaron*, or *Moſes*, or *Hezekiah*) *to leave the world*. And doing *theſe*, not only, *That*, being in perfect health, and uſe of faculties, you may *better perform* this great *duty* of your *ſtewardſhip* in diſpoſing more wiſely of your *Maſter's Goods*; (for which diſpoſal you muſt be *called to account*:) or, *That* you may be eaſed of ſuch a *trouble* in your *ſickneſs*, when moſt unfit for it, and then may be wholly vacant for *ſpiritual affairs*: But alſo undertaking it, as an exerciſe moſt beneficial for *quenching* worldly *cares*, (*Quantulumcunque ut relicturus ſatis habet*;) *minding* you of your being a *ſtranger here*, *as all your Fathers were before you*; *occaſioning* Charities, *&c*; always, in this employment, *meditating* on ſome portion of *Eccleſiaſtes*. *Forbearing* (as much as may be) the entertainment of any long, and entangled *deſigns &c*; ſo that you cannot ſo contentedly go off the *ſtage* of this world, and ſay a *Nunc dimittis in pace*, when God calleth for it. Carefully from time to time *diſcharging all debts*.

2. For your *behaviour in ſickneſs*, in doing the duties proper to it: Firſt, when *ſickneſs* comes, not being aſhamed to ſhew *fear*; and imagining it always more *dangerous* than it is; and preparing your ſelf always (though in likelihood it is not) as if it were a *ſickneſs to death*: gladly then taking occaſion to *reconcile your ſelf fully to God*; and to *conclude* with the *world*: that your *recovery* may more perfectly begin *a new*, and *better*, *life*; or your *end* not ſurpriſe you unprepared: In this, not fearing ſo much the *harm*, which *melancholy* and *ſadneſs* may do to your *Body*; as the miſchief which *ſecurity* may do

to your *Soul*: and knowing, that such *sadness*, through obtaining of God *remission of sin* &c, *is* the *readiest way* also to procure your *health*, and, (in the time of your sickness also) *ends* in more *joy*. For making this *reconciliation*; Examining your self, *by what sin it is likely you have lately most displeased God*, and doing *repentance*, and *humiliation* for it, as if it had caused your *sickness* (*Jo.* 5. 14. *Matt.* 9. 2.) Examining your self more specially concerning *sins towards your neighbour*; those chiefly against the 5,6,7, 8, 9. *Commandments* (in which man's laws also enjoyn reparation.) And making *restitution, satisfactions*; Asking *forgiveness* &c. *Forgiving*, and *declaring* your forgiveness towards any, that have so *trespassed against you*. *Confessing all your sins to God*; and endeavouring to do *this* as particularly, as if all *confessed* were presently to be pardoned, and all *forgot* to be answered for, at the day of judgment. Sending early for the *Priest*, and *confessing your sins to him* (as it is recommended to your practice by the Church) in case of a *troubled conscience*, and if your *Conscience* be not *troubled* for your *sin*, then know you have yet more need to *do it*. Receiving *absolution*, and the *Communion*: making then a singular *Confession*, and *Thanksgiving* to God for all the *greater mercies* received through your *whole life*. *Giving alms to some poor*; and desiring especially their *prayers* for you. Making *resolutions*, and *vows*, (but not rash ones; and, if it may be, with the *advice* of your *spiritual Father*, and with making your *professions* also to him, as a witness of them;) concerning *reformation* upon your recovery. *Avoiding* much (especially secular) *conversation*; and removing *company* from you. Entertaining an *attendant* that can read *holy things* to you, such, as you shall direct, and have provided in your *health*, at that time to be *administred* unto you. *Praying extraordinarily*, if your pains permit. Using, and, in all things obeying the *Physitian*. Offering up a *contented patience*

tience of theſe *ſufferings* to God, in regard of the far *greater deſert* of your *ſins*: and that to your Saviour, in regard of his far *greater ſufferings* for you.

Digr. 1. Of the many times great *uncharitableneſs*, and *miſchief*, of encouraging *ſick perſons* with hopes of recovery: at ſometimes, making them omit the *neceſſary preparations* for *death*, and at other times, looſe the many *great benefits* of ſickneſs, in *humiliations*, *confeſſions*, &c. §. 160.

Digr. 2. Of ſome *neceſſary queſtions* to be propoſed to the ſick (See Notes of Sick.)

Digr. 3. Of various *admonitions* neceſſary to be uſed to the ſick; as they happen to be found, in an *ignorant*, or a *ſenſleſs*; or a *preſuming*; or a *deſpairing*; condition.

Digr. 4. Of Pſalms, and other Scriptures proper to be read to the *Sick*. As *Pſal.* 6. 22, 23. 32. 38. 57. 86. 88. 90. 102, 103. 107. 130. 142, 143. *Job.* 1, 2. *Ezech.* 18. The paſſion of our Saviour in one of the Goſpels, beginning at his Prayer in the Garden. *Jo.* 17. *Rom.* 8. -1. *Cor.* 15. -1. *Theſſ.* 4. *Rev.* 21, 22.

Digr. 5. Of ſhort *Scripture-Ejaculations* proper to be uſed by them (See Notes of Sick.)

Digr. 6. Directions for the behaviour of the *Viſitors* of, or *Attendants* upon, the *ſick*. *Non conſolari eos ſpe recuperandæ ſanitatis*, See before, §. 161. n. 1. *Non plorare* —*Non ridere* —*Non alienos ſermones miſcere* —*Non multum loqui*; *nec ſubtilia* —*Sancto ſilentio Deum precari*. See *Vita Camelli De Lellis*.

2. *Exerciſing Chriſtian Fortitude.*

1. Joyfully entertaining all thoſe *temporal miſeries* which happen to you for your ſin (which many other ſervants of God have both earneſtly *begged* of God; and, not obtaining this, have voluntarily *inflicted* upon *themſelves*) §. 161.

ſelves) and deſiring that you may *ſuffer* here yet more *for them* (*Hic ure, ſeca, &c.*) and not *ſeeking too paſſionately to diminiſh them*; and, whilſt much grieving, and humbling your ſelf for the cauſe thereof, yet *accepting, and rejoycing in the puniſhment*; and hoping, in the execution of ſome part of God's righteous juſtice upon you in this world, to find (through Chriſt's merits) the more mercy in the next. (*Lam.* 33. 9. *Jer.* 30. 15.)

2. Joyfully embracing *the favour* (*Phil.* 1. 29.) of all thoſe *afflictions* which happen unto you *for doing your duty*, and *for refuſing to ſin*; eſpecially of *perſecutions* (*Matt.* 5. 10, 11.) ſaying ſuch words as theſe: *This is painful to me, but acceptable to God*, and he will *love me for it*. This thy *will* I *willingly ſuffer, and much more for thy ſake O my Saviour, who ſufferedſt ſo much for me.*

3. Yet taking great *care*, that you miſtake not *God's judgments* upon *your ſins*, for *tryals only of your holineſs*; bringing forth *preſumption*, inſtead of *humiliation.*

Digr. That there is required a *holy life*, and *purity of conſcience* (not only for the particular cauſe, for which we ſuffer, but general) to entertain our *ſufferings* with true *comfort*, and *joy*. Elſe you ought to bear *them* with great ſorrow (not for *them*, but for your *ſins*) as God's true *judgments* upon you, in relation to them, tho executed (as 'tis uſual) through man's *injuſtice*: God ordinarily puniſhing our *innocence* in one thing, for our *guilt* in *another*, thus making his ſcourges more bitter unto us.

4. Not ſhunning, nor preventing any *diſgraces*, by foregoing the *ſmalleſt duty*. Uſing no *compliance*, no *diſſimulation*; no *flattery*; no *timidity*; *modeſty*, or *being aſhamed of good*; but rather provoking *evil*; and expoſing your ſelf on all occaſions (in any thing for Chriſt's ſake) to *ſcorn, hate, danger, &c.* without fear (in thus doing) of ſeeming *proud*, or *contemptuous* (*Rev.* 21 8.) [But the fearful—]

5. *Undertaking voluntarily*, and with all *alacrity* ſuch *ſufferings*

ſufferings (tho eaſily avoidable) by the *enduring of which* you may any way do the *more good*; which *troubles*, though it is lawful to *decline*, yet it is more expedient, for benefitting others, to *entertain*. Such were our *Saviour's*; ſuch St. *Paul's Sufferings*, ſo much gloried of (1. *Cor.* 9.)

6. (One degree higher) *Out of the pure imitation of our Saviour*; and, *to be made in all things here more conformable to him* (*Phil.* 3. 10.) (that you may be ſo much the more *ſo*, alſo hereafter) for the preſent *pre-electing* ſufferings; even where no more power of *doing good* to others by *them*, than without *them*.

Digr. 1. Of the *Example* of our *Saviour*, and of his *Saints* ſuffering the greateſt torments, with all *patience*, *joy*, *deſire*. §. 162.

Digr. 2. Of the many *ſufferings* for *Chriſtianity* to which the very *beſt conditions* of life are daily expoſed, and invited by *God* (2. *Tim.* 3. 12.) and that as well from *enemies within* (the rebelling *fleſh*) as *without* (the *reproaches* of the *Godly*) the *wicked world*.

Digr. 3. That the more abſence of *afflictions* is the ſign of a *weaker*, and more *puſillanimous Chriſtian*. As *God* gives his ſervants *ſtrength* to bear what *evils* he lays upon them; ſo ordinarily laying theſe upon them in ſome proportion to the *ſtrength* which he foreſees in them to bear. For, *to them that have, is given; till they have abundance.*

7. *To increaſe your patience in, and deſire of, ſufferings;*

Uſing *frequent premeditation of*, and making a pre-occupated *acquaintance with, them*. *Quod alii patiendo leve, ſapiens cogitando facit.* §. 163.

8. Often reading the *ſufferings of Martyrs*, and comparing your *own* with the greater *calamities* of ſome others;

others; and some of those also of the *weaker Sex, tender, delicate Ladies*, flourishing in *nobility, youth, beauty*. Or chiefly of your blessed *Saviour*; and meditating often of his *passion*.

§. 164. 9. *Considering*,
That these *evils* serve very much for advancing
1. *God's Glory* in your *service* of him: when you seem to *serve him for nought*, nay to *embrace misery*, that you may *serve him*.
2. *God's power, and wisdome*; shewed most in *rescuing*, and *delivering*; and wonderfully, out of *Evil*, extracting unexpected *good*.
3. The *true Good* of the *Sufferer* (*Rom.* 8. 28.)

§. 165. 1. In that the *times of sufferances* are far more innocent in respect of *vice*, than those of *prosperity*. And the *state* of *sickness*, and *infirmity*, than the *state* of *health*. *Optimi sumus cum infirmi. Quem enim infirmum aut avaritia, aut libido solicitat? non amoribus servit, non appetit honores. Invidet nemini; neminem despicit; sermonibus malignis non attendit* &c. *Pliny*, 7. *l.* 26. *Ep. Incusare deos, aut homines, ejus est, qui vivere velit.* Tacit.
2. Are far more *fruitful* in production of *virtues*; best teaching you *self-knowledge*, and *humility*. *Knowledge of the world*, and *contempt thereof*. Inviting you most powerfully to the *love of another world*—best teaching *prayer*, and *fervent devotions* [*Tunc Deos, tunc hominem esse se, meminit.*] Are the best *ablutions*, and *refinings* of us from *former sins*, and (whether *voluntary*, or *necessitated*) the most *effectual motives* (through the sufferings of Jesus Christ) *to God*, of *pardoning them*, and *preventing his eternal Judgments* upon them [*Deus non bis vindicat in id ipsum.*]
3. Are the proper *season*, for the *greater joys*, and *consolations*

lations of the Spirit; The trueſt enterchanges of *love* (for we *love* one the more, for whom we *ſuffer*, as well as *e converſo*) and *Dearneſſes* between *God*, and the *Soul*; even his *intimateſt Communications* of *himſelf* unto her (*Pſ.* 91. 15.) The *greateſt aſſurances of Salvation &c*, are received, and perceived, in the times of *ſufferings*, (God not uſually accumulating *his*, upon any other ſecular, *joys*) therefore it was a great priviledge of the *diſciples of our Lord*, by extraordinary *ſufferings*, to be admitted to partake all theſe. (See *Act.* 16. 25. -4. 8. -5. 41. —2. *Cor.* 4. 11. 16.)

4. Nay; the very *retirements* from you, and *temporary deſertions* of all the *conſolations of the Spirit*, give you an occaſion of ſo much *higher reward*: *Dum a Deo derelictus ſeipſum quis patienter exuit; atque ita Deo, propter Deum, caret.*

10. That the *Saints Glory*, in the *next world*, is proportionably *greater*, as *greater here* every ones *ſufferings*. And contrarily *leſs*; as *here*, more *ſecular content*. §. 166.

11. Laſtly; *That*, for the *ſubſtance* of the *evil*, and *affliction* it ſelf, *It hath nothing in it ſo terrible*, as apprehended; *that long ſufferings* cannot be *great*; And *great ſufferings* not *long*. *Great pains* being either *interquieſcent*, (*Omnis dolor magnus interquieſcit*) or *nature*, by them, in a ſhort time *diſſolved*.

I. *HEADS*

I. *HEADS for* Meditation *of* SINS.

§. 167. Use *some* of the *Meditations* set down, *p.* 187. §. 114. and §. 141.

For *discovery* of your *sins* use *some* of those *ways* prescribed before, §. 77. *p.* 155.

Then for the *measuring* their true guilt, *some* of those *Considerations* such as most move you set down, *p.* 1, 2 *&c.* To which add this *consideration*; That many (dying without *repentance*, and out of *God's Grace*, in their *youth*, or at *that age* when you also were (if you are not still) *impenitent*) now *suffer*, and so must, world without end, *Hell torments*, for much *lesser sins* than you have committed.

Lastly, for exercising your *affections*, and *resolutions*; Imagine with your self, what one remitted hither out of those *torments* (from which the merciful God preserving you, is all one, as if he had released you) had that *poor wretch* a new time allowed him here to make his peace, would do: And then do you so seriously, and anxiously go about your *thanksgiving* for God's long suffering, (equivalent to a release,) your *penances*, your *reformation of life*, I say as such a *frighted Soul* would do. *O that thou may'st know in this thy day* &c; *for* (then) *they shall be hid* &c.

II. *HEADS*

II. *HEADS for* Meditation *of* SICKNESS, DEATH, JUDGMENT.

Conſider,

1. Firſt the great *benefit*, and powerful *operation* of this *Meditation*; eſpecially being urged by our *Saviour*, and the other *Scriptures*, as a chief motive to vigilancy and diligence in well doing. For which conſider thoſe places: *Luk.* 21. 34. -16. 9. *Matt.* 24. 42. *&c.* 25. 13. *Mark* 13. 35. *Deut.* 32. 29. *Eccl.* 11. 9. -7. 2, 3, 4. *Pſ.* 90. 12. -41. 1. 4. -39. 4. *Lam.* 1. 9. §. 168.

1. Being very beneficial for weakning *pride*, and *ambition*, *worldly cares*, and *deſigns*; and generally all *ſin*, and inordinacy of *affections*. *Eccl.* 2. 21. 18, 19. 1. *Cor.* 7. 29, 30, 31. *Eccleſiaſticus*, 7. 36. *Facile contemnit omnia qui cogitat ſe eſſe moriturum ſemper. Nihil ſic revocat a peccato, quam frequens mortis meditatio. Mors, & quæ in malis habentur, ob oculos tibi quotidie verſentur; ſic nihil unquam humile cogitabis (i.e.* to do unworthy things for worldly ends) *nec impenſè cupies quicquam.* Epictetus.

2. Being uſeful for taking away the *fear*, *terrour*, and *aſtoniſhment* thereof, when it comes (which we are ſure one day muſt come) which are much leſſened by often premeditation; *forewarned, forearm'd. Ab aſſuetis non fit paſſio.*

2. After this: *imagine your ſelf lying on your death-bed* taking your *leave* for ever of this *world*, and all *things dear to you* therein, even of your own *Body* for a long time. And 2*ly*, Going to the *place* where *God's juſtice* ſhall aſſign you, the *day of his mercy* to you being then expired; and his *patience*, and *long ſuffering* ended; and our *Saviour* alſo then ceaſing for you his *interceſſions*.

1. 3. Then in order to the first of these [*Leaving the World.*] Consider

The strange *alteration* that will then be in your *Judgment*, and *opinion*, concerning all the things of *this world*; and the extream *vanity* and *folly* of them; we then speaking like those, *Wisd.* 5. 7, 8. *&c.* and fruitlesly wishing a *few hours* of that now eternally irrevocable time mispent in such *vanities*, wherein to *fast*, *pray*, and *reform our life past*.

4. The extream *shortness*, and *swift passage*, that will then seem of your *life past*, and of all the *worldly contents* received therein, (for which consider that part of your life already past, how short, and how nothing worth it now seems unto you,) without any *present* or *remaining* fruit of them. And that all the *pains* of virtuous living then also would have been past, and seemed as short (to your comfort); and an *eternal harvest of bliss*, for them, to follow.

5. The *sudden parting* at once that then must be (without taking the least thing with you, 1. *Tim.* 6. 7. *Psal.* 49. 17.) from *all things* even the most dearly affected by you in *this life*. And every thing at that time with so much more *grief* forsaken; by how much it was here more affected; and more lively to resent this, *imagine* the *destraction* and *horror* that would be to you in a present *exile* from your *Country* into some desolate *Island*.

6. The great *uncertainty*, or *unworthiness*, of the *inheritors of your goods*, and *fortunes*: (That great affliction of the wisest of men (See *Eccl.* 2. 18, 19. *Psal.* 49. *Ps.* 39. 6.) And, upon these well weighed, consider the *reasonableness* of the *Apostles* deduction and proposal. (1. *Tim.* 6. 8.)

7. The leaving also behind of your *own Body*, and beholding your self even before *death* stript, *first*, of all your *beauty*, *strength*, *abilities*, *perfections* thereof, and many times also of your *reason*, and *judgment*; And consider as the

the *decays* of *it* in *sickness*, so the *filthiness*, and *loathsomeness* thereof, after *death*.

8. Upon these consider the *fruitfulness*, and *loss*, in that day, *of all your labour spent on your body*; or on your *worldly estates*, and *fortunes*; except only, what was done in relation to *God's service*. This in order to *the first*: your *leaving the world*.

9. *In order to the second*; [your going to a *place of bliss*, or *torment*, which so ever God's justice shall assign you:] Consider

The eyes of the Soul opened by death (as *Stephen*'s were *Act.* 7. 57. or the young mans, 2. *Kings.* 6. 17.) And *all things appearing new unto it* (as the world, or the Sun did, to the man that was born blind. *Jo.* 9. Or to one, could he well observe it, that is newly come forth of the womb), and much *contrary* to what was formerly imagined; so as things do to *one awakned* out of a long *dream*.

10. A *doom*, or *Judgment*, upon the *Soul* immediate after death as appears by *Luk.* 16. 22, 23. comp. 28. —1. *Pet.* 3. 19. —2. *Cor.* 5. 8. *Phil.* 1. 23. though not such as shall be after the *day of judgment*; God's *final judgment* upon the *Devil himself* being deferred till that day, *Jude*, 6. much more of the *damned men*. But yet supposing the *Soul* as *senseless* after death, as the *Body*, till the *general day of doom*, yet *that judgment* also as if it were immediate, because no *interval of time* is perceived by *what is utterly senseless*.

11. The great *uncertainty* and *doubt* your Soul shall then be in *what shall become of it*; because of your former not assuredly sufficient *repentance*, *reformation*, *&c.* and perhaps *opinion* also that that *repentance* which you can then perform is too late. Your *hope* being then mingled with much *fear*, unless perhaps your life hath been singularly, and extraordinarily *holy*.

12. *The eternally unchangable condition*, after *that moment*,

without any benefit, *of despairing repentance*, and *everlasting tears.*

13. *The attendance of good*, or *evil Angels* (according to *our life past*) by our *bed-side* to execute *God's vengeance* upon the ejected *Soul* (See *Luk.* 12. 20.) [they shall require] 16. 22. –16. 9. *Matt.* 24. 31. 40.

14. That as *Bodies* at the *resurrection*, so *Souls* of Saints are treated at their *death*; since their Souls at *death* go to be with *Christ* (*Phil.* 1. 23.) as *Bodies* at the *Resurrection.* Therefore as their *Bodies then shall be caught up in the Clouds into the air to meet the Lord*, &c. (1. *Thes.* 4. 17.) so are the *Souls of Saints at death caught up*, and *carried by Angels into heaven*, which are thought to be signified by those *clouds*, and a throng of *them* to have had the appearance of a *white* or *shining cloud* (See *Act.* 1. 9. *Matt.* 17. 5. *Luk.* 16. 22.) And if the *Souls of Saints* at death by good Angels are carried upwards, in the like manner doubtless are the *Souls* of the *wicked* by *evil Angels* thrust down into the *Eternal prison.*

15. The *strict judgment* that will then be made by *God* of our *whole life*, even to every *word*, and *thought*, and that not only on *Heathen*, or on *Christians* for enormous *crimes* (who are judged already as it were, *Jo.* 3. 18.) but on *Believers*, for omitting *deeds of Charity*, and *mercy*; or *the duties of their profession*, for the *not right imploying of any Gifts*, or *goods spiritual*, or *temporal bestowed upon them.* (Consider *Matt.* 12. 36. 37. *Jude*, 14, 15. *Rom.* 14. 11, 12. *Phil.* 12. comp. 11. –1. *Cor.* 4. 4, 5. –1. *Cor.* 3. 13. *&c. Job.* 31. 14. *Matt.* 25. 42. –25. 30.)

16. *The fresh review that will be on your death-bed* (upon the approach of this account) or if it be not then, much more desperate our condition; and immediately after our dissolution it will be *so* much more:) *of all our sins*, especially *those more considerable*, the suggestions of *evil spirits* helping the accusations of *conscience*, when *repentance* is too late,

late, for the producing of *despair*. *Psal.* 50. 21. *Prov.* 20. 27. or (which is worse) hiding our *sins* from us; or falsly securing the *conscience* when impenitent upon our *Saviour's merits*, to the begetting of a vain presumption.

17. The *bitter remembrance* that will then be of *former pleasures* not innocent; and so much the more *detestation* and *cursing* of every thing now *loved*, as we here took in it more *delight*.

18. The *impossibility* of *exercising*, in that time of *sickness*, any *reformation*, or *acts* of virtue, contrary to our former *sins*; except perhaps some *deeds of Charity*; which yet is then less acceptable, when we *give* what we longer cannot *retain*, at the least unto our selves.

19. The *miserable condition* of *wicked men* at that time beyond *that* of a *beast* that *wholly perisheth*; And here imagine the *terrors of Corah* &c. when they saw the *earth* ready to swallow them up.

20. The *pious resolutions* of a better life (if God would reprieve us) that we would then make; and the hearty *wishes* that all our time here had been spent otherwise.

21. The exceeding *great* and *comfortable remembrance* of any one past *good deed*.

22. After *these things* well weighed, which will then certainly happen, consider 1 *The great uncertainty of the time*; and that *death* commonly comes very *secretly* (as our Saviour hath very carefully forewarned us) *like a thief*, at a *time when we are asleep*, and think less of it, than at *other times* we do. Now this imagined *great distance* still from *our death* chiefly ariseth from every ones reckoning his own *end*, only from *deficiency of nature* (which yet not one of 1000 dyes of) and not from *accidental distempers*: when as most commonly this our *lamp* goes out (either choaked with its own *nourishment* or violently extinguished by some *external accident*) before its Oyl is half consumed. And since nothing is more common then *exam-*

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ple of this in others on every side; what self *love*, and *dotage*, is it to promise our selves a better *destiny*, till we also surprized become the like *example* to others?

23. And *consider* likewise, and *think* with your self *how many* are dying in that very time you are thinking, and meditating of it.

24. [2] When this *time* shall come; your *impotency*, and *unfitness* (from your fears, your pains; and many times the want of your senses:) *that will then be* to order, either the *matter of your Soul*, or of *your worldly affairs*: to do any thing with sufficient *devotion*, or *prudence*; and also your *friends* at that time *hiding from you* as much as they can the *danger* of your *sickness*. Nay *your self*, perhaps when decumbent under the *stroke of death*, yet removing it *a far off still*, and certainly presuming (being loath to imagine the worst) of a *recovery*; only because some *few*, so sick, have not *dyed*; of whom your unkind *friends* will not be wanting to mind you also, because your self formerly have *recovered*.

25. For *exciting* your *resolutions*, and *affections*, Indeavour to make the *same judgment* of things for the *present*; and to have the same opinion now of your *sins*, of the *world*, and its *pleasures*, and its *cares*, and your *designs* in it; and *what* you imagine you should in *such a case* (at *such a time*,) *purpose*, now *resolve* upon.

26. *Prepare your self* for that *terrible* and *dreadful hour* in some of those *Duties* set down before.

27. *Avoid not*, but *use* and *seek out*, all the sad *memorials of death* that may be; as *visiting Hospitals*; the *sick*; *sore, and putrifying, dying persons*; hearing their *speeches*, their *groans*; looking on the *skeletons of the dead*, frequenting *funerals*. Making many *reflections* on the passing of time; *decays* of your *own Body*, or *other mens* &c. Remembring often *Eccl.* 7. 2, 3, 4. Repeating often the 90 Psalm. Recalling to mind, and keeping a *Catalogue* (sometimes

to

to be reviewed) of your *friends*, and *acquaintance deceaſed*. Conſidering what they *were*, *did*, *are*. Thus much for *Sickneſs*, and *Death*.

For *Conſideration* of the *General day of Judgment* ſome more *particulars* may yet be added. *Conſider*, §. 169.

1. That *that* is the proper *day of juſtice*, *and wrath*; as the *preſent* is of *Grace*, and *Mercy* (See *Rom.* 2. 5. 8, 9. 2. *Theſ.* 1. 7,8. *Rev.* 11. 18.–6. 16. *Luk.* 18. 7. –2. *Cor.* 5. 11.) *God's juſtice* upon *ſin* (by Chriſt's Mediation) being delayed till *that time*, that *many might come to repentance* (2. *Pet.* 3. 9.) and theſe his preſent temporal puniſhments being inflicted chiefly not for vengeance, but for other ends; either for their good that ſuffer, or other mens that behold it. Therefore the *preſent* called *our day* (*Luk.* 19. 42. –2. *Cor.* 6. 2.) wherein our *free will* doth as it pleaſeth. That, *the day of the Lord* (2. *Pet.* 3. 10.–1. *Theſ.* 5. 2.) wherein removing this *free power* we yet enjoy, God will *gather out of his Kingdome all things that offend, and all that do iniquity, and caſt them into the furnace* (*Matt.* 13. 41.)

2. The *dreadful ſigns* (that ſhall be then) of *God's wrath*, and the *terribleneſs* of the *appearance* of *that day* beyond all other *terrors*; and the alteration of *Heaven*, and *Earth*, and putting out of the *Sun* (before the *ſitting in judgment*. *Rev.* 20. 11. comp. 12.) tho not till after the *reſurrection*. 1. *Theſ.* 4. 16. (See 2. *Pet.* 3. 10. 12. *Pſal.* 18. 7. *&c.* *Nahum.* 1. 3. *&c.* *Eſai.* 30. 27. *&c.* *Matt.* 24. 29. *&c.* *Rev.* 20. 11. *Joel*, 3. 2. 12. *&c.* to 17. *Zechariah*, 14. 4. *Luk.* 21. 36.

3. As the *Bodies of the righteous* raiſed in great *beauty*, and *glory*; ſo thoſe of the *wicked* in great *filthineſs*, and *deformity*.

4. The *horrible fear*, and *trembling* of the *wicked* then living, (*Matt.* 30. *Luk.* 21. 25, 26. *Rev.* 1. 7. –6. 16. –11. 18. *Rev.* 1. 7.) this day coming upon them when full of

of *sin*, and *security* (*Matt.* 24. 12. 38. *Luk.* 18. 8. –21. 35. –1. *Thes.* 5. 3. –2. *Thes.* 2, 3.) And of the *Souls* of the *formerly dead* then being brought out of their *prisons* (1. *Pet.* 3. 19.) and reunited to their *loathsome companion* the *Body*; Now to be sentenced together with the *devil* to *eternal torments*; whom also we may suppose *deprecating*, as the *Devils* (*Luk.* 8. 31.)

5. The *confidence, and joy of the righteous then living*, and of the *Souls of the dead* then coming out of the *place of rest*, and *bliss*, and reunited to their *Bodies*; their *Bodies* carefully gathered up, and brought together by the *Angels*, and *such* as they are *described* 1. *Cor.* 15. 42. *&c.* 2. *Thes.* 1. 10. *both these* being then *caught up in the clouds*, and having their *ascension* like our *Saviour's*; and *meeting the Lord* (*coming in his Glory with his Blessed Angels to Judgment*) *in the air* (1. *Thes.* 4. 17. *Luk.* 21. 28. –1. *Jo.* 2. 28. –1. *Cor.* 7. 7. –2. *Tim.* 4. 8. *Tit.* 2. 13. –1. *Thes.* 5. 4. –2. *Pet.* 3. 12.) whom we may suppose *singing together*, as in *Rev.* 19. 6, 7, 8.

6. A particular *appearance*, and *examination*, of all the *Sons of Adam*, assembled together; *Sodom*, and *Gomorrah* in *Abraham's time* then confronting *Corazin*, and *Bethsaida in Christ's time* &c. And every one giving *account of himself to God*; the *Counsels of all their hearts being made manifest*, and *secrets divulged*. *Rom.* 14. 10. 12. –1. *Cor.* 4. 5. *Matt.* 10. 15. *Rev.* 20. 12. *Rom.* 2. 16. *Eccles.* 12. 14.

7. *Books kept*, containing all mens works, *then brought forth*, and *opened* (*Rev.* 12. 20.) In which *how many sins*, never thought of for *Repentance*, shall be then brought to our Remembrance for *Condemnation*? And besides them a *peculiar Book of life* (called also a *Book of remembrance*, *Mal.* 3. 16.) being not of *actions*, but only of *names* i. e. *of those who have here served and pleased God*; that none of them might be *forgotten*, or *unrewarded* in that *day*. All *the rest* who

who are not writ in that *happy book* being abandoned to *eternal deſtruction.* (*Exod.* 32. 32, 33. *Phil.* 4. 3. *Rev.* 3. 5. –20. 15. *Luk.* 10. 20. *Jo.* 10. 28, 29.)

8. The *manifeſtation* at that time *of God's juſt judgment* (the manner whereof is ſet down by St. *Paul. Rom.* 2. from 6. to 17. verſe) which ſhall be upon no other point, but down-right *according to works*, (*Rom.* 2. 6. *Rev.* 20. 12. *Matt.* 16. 27. *&c.*) In which *works, words* (*Matt.* 12. 37. *Jud.* 15.) and *thoughts* (*Rom.* 2. 16.) are contained. *According to works*; either *thoſe* that men have *perſevered in*, without any *repentance* of them at all, or *where any repentance* of *them* hath been (which cancels all the work before it, *Ezech.* 18. 21, 22.) according to *the works done after it*; *whether theſe be good*, or *whether they be evil*: which being *evil*, and *backſliding* to our *former ways*, do again cancel our *repentance*, and bring the *account* alſo of all our former ſins repented of upon us (See *Ezech.* 18. 24. 2. *Pet.* 2. 20. *Matt.* 18. 23. *&c.* where, as the *Lord* forgave to the *ſervant*, upon ſubmiſſion, *many talents*, ſo upon his miſ-behaviour after this *he recalled him to account for every farthing of thoſe talents before remitted.* See *Matt.* 5. 26.) Now theſe *our works* ſhall be judged according to the *ſeveral talents* that have been promulgated to us, and *which* we have lived under; whether it be *that of Chriſt*, or *that of Moſes*: (Where note that the *law of Moſes*, for a great part of it, not only *Morals*, but *Ceremonials*, was revealed to the *holy race* from the beginning See *The Benefits of our Saviour*) who may be ſaid therefore to have been *from the beginning* under the *law*, or under the *Goſpel*, only *obſcured* by *types*) or that of *Nature*. Under *one of which* all the Sons of *Adam* have lived. For it muſt always be ſome *law* (received) *that worketh wrath* (*Rom.* 15. *Jo.* 9. 41.) becauſe *where no law is there is no tranſgreſſion.* (Therefore See *Rom.* 1. 21. comp. 18. 24. how *wrath* was wrought againſt the *Heathen* upon a *law.*) *Some* therefore at that

day shall be judged by the *law* and the *words* of *Christ our Lord*, and by the *New Testament* (See *Jo.* 12. 48.) Some by the law of *Moses*, and the Old Testament. (See *Rom.* 2. 12. *Jo.* 5. 45.) *The rest* by *that of nature*, which is written in their *hearts* (See *Rom.* 2. 12. comp. 14.) which *law* to be given *to*, and *in*, *all men*, the Apostle there proves, from the *testimony of Conscience*, and *reflex thoughts*, in all men, sometimes *accusing*, sometimes *excusing them*, which necessarily presupposeth a *law* (*Rom.* 2. 15.) So that *every one* at that day is condemned for *evil works* committed not only *against the power of that light*, and *knowledge*, *which* (had it not been their own default) *they might have acquired*; but *against that light*, and *knowledge*, *which* they actually were *possessed of*, and did not *walk* according to *it*: All condemned for *those things*, *which* when they did their *Conscience* accused them for ill doing; and therefore *which* when they *did*, they might have *forborn* (for *conscience* accuseth for none else) and *which*, some others living under the *same law*, (Suppose a *Socrates*, or a *Seneca*,) did upon like temptations *forbear*. So that all, in that *day* are condemned *ex ore suo*. Meanwhile, though *extra Christum* there will be no *Salvation*, no *reward*, yet that Judgment shall be more *tolerable* by much for *some offenders* than for *others*: for *those* who lived under *Moses*'s *Law*, than for *those* under *Christ*'s (*Heb.* 2, 3. -10. 28, 29.) for *those* under the *law of nature*, than *those* under *Moses*'s: for *much shall* (then) *be required of him to whom much is* (here) *given*: and *who knew not so much of his Lord's will, and so committed things worthy of stripes, shall be in that day beaten with few stripes* (See *Matt.* 10. 15. -11. 22. 24. *Luk.* 12 48. *Act.* 17. 30. -14. 16. *Matt.* 3. 10. *Heb.* 2, 3. *Jo.* 15. 22.) [Which *law of nature*, and *light* given, had *any one* entirely *observed*, he should have been *saved*, *i. e.* freed at least from *all punishments*, as respecting his own actions, (though he would have stood guilty

still

still of *original uncleanness*, and must have incurred the *same Condemnation* with unbaptized infants,) though he had not been rewarded with any *supernatural beatitude* upon the vertue of the *first Covenant*. Yet so it is, that though for the *single Acts of sin*, for some time, those who live under *this law* have power to abstain; yet through the *depravation* of *nature*, and *contagion* of *ill Example*, and in so much *temptation*, *reason* not being always able to be vigilant without the help of *supernatural Grace*, it could not be that *any one* at all times should perfectly abstain from *all*; *i. e.* should do all which possibly he might.]

9. *In this Judgment, the righteous* (after that those whose *works* have been less pure have first endured the severe trials of the *purifying fire* of that day, 1. *Cor.* 3. 15.) *first absolved, and separated by our Saviour from the wicked*; and *placed on his right hand* (*Matt.* 25. 32, 33.) then receiving their *approbation* and *praise* of *God* (1. *Cor.* 4, 5.) for all their *righteous*, *works*, and *sufferings*; and embraced and acknowledged by the *Lord Jesus* for his *sheep*, for his *Brethren*, before his *Father, and all his holy Angels* (*Luk.* 12.8. *Rev.* 3. 5.) *and all the world*; and so admitted (every man according to the *proportion* of his *labour*, and *service* here *Luk.* 19. 17.) to the *reward*, and *Crowns*, and *Kingdome* promised: *i. e.* to be *partakers with Christ* of his *Kingdome over all things* (See *Matt.* 24. 47. *Rev.* 3. 21.) In which *Kingdome* first taking their *places*, and set on *thrones* (as *mercy* in that day also will prevent *Judgment*) they shall *judge with Christ the rest of the world*; and that not only *men*, but *Angels*.

10. *The General* ἀυτοκατάκρισις, and *self conviction* of the *wicked* in that day (*Matt.* 22. 12. *Rom.* 2. 15. comp. 16.) especially *shame*, and *confusion* of those that have professed the *name of Christians*; who pleading this *name* (*Luk.* 13. 26.) shall be *denied* by our *Saviour* before his *Father, and the holy Angels*, that he *ever knew them for any of*

his followers, and *then* he shall be *ashamed* of *them*, as *they* of *him here* (See *Mark.* 10. 38. *Matt.* 7. 23. 1. *Jo.* 2. 28. -3. 16. *&c.* *Dan.* 12. 2.)

11. *The dreadful sentence* (*Matt.* 7. 23. -25. 41.) And the *outcries* of that day; and the *woful separation*; (the most joined being then parted asunder according to their contrary deserts, (*Matt.* 24. 40.) the *cursed* (with *weeping, and gnashing of teeth*, to see *others in the Kingdome* they might so easily have acquired, and *themselves thrust out Luk.* 13. 38.) *descending into the abyss*, and *land of forgetfulness* (*Luk.* 8. 31. *Psal.* 88. 12.) as the *blessed with our Saviour ascending*) and being now filled with the perfection of *despair*, and left to God's *anger*, and *indignation*, and *vengeance*; which *vengeance* having been gathered together in all ages, is now to be poured out in *full measure* upon *all the sin* that ever hath been committed since the beginning of the *world*, and especially upon all the *violence*, and *wrong* done to all his *Saints*, by the executing now of all the *Curses* of the Holy *Scriptures* upon *his*, and *their Enemies*.

12. *The holy Saints*, and *Angels*, no more *pitying*, no more *praying* for these *miserables*; no more *acknowledging* any more *alliance* unto them; but exceedingly *approving Christ's justice*, and praising God's *vengeance*, and triumphing in the *destruction* of *his*, and *their enemies*, (like those *Rev.* 11. 17, 18. -16. 5, 6. -19. 1, 2.) *God himself also laughing at*, and *having them in derision* (*Psal.* 37. 13. *Prov.* 1. 26.) and sending them into a *land of eternal forgetfulness*.

13. After all these: Consider *the Paucity of the saved* gathered from *Matt.* 7. 13, 14. *Luk.* 13. 24. 1. *Cor.* 9. 24. 2. *Tim.* 2. 5. [*lawfully*] *i. e.* observing strictly, the *conditions* upon *which* the Crown is given: *Matt.* 22. 14. *Rom.* 9. 27. 1. *Cor.* 1. 26. *Matt.* 19. 23, 24. 1. *Cor.* 9. 27. 1. *Jo.* 5. 19. *Joel*, 2. 32. *Zech.* 13. 8, 9. [*spoken of the last*

laſt times] *Luk.* 13. 27. And this alſo may be gathered from the *ſmall number of thoſe ſaved in the flood*, and *in the deſtruction of Sodome*: Types of the laſt *deſtruction of the world*, and of *the wicked* (2. *Pet.* 2. 5, 6. comp. 9. *Matt.* 24. 38.) And *of thoſe entring into the earthly Canaan* (1. *Cor.* 10. 5.) a type of the *Heavenly*. So in the *parable* of the *Seed* (*Matt.* 13.) which was not ſown *every where*; (where ſown) only *one* part of *four* fructified. And experience ſhows moſt part of the *world* to be *unbelievers*; of *Chriſtians*, *wicked*. *Luk.* 18. 8. –21. 35.

14. For exciting affections; *meditate* on 2. *Pet.* 3. 11. –1. *Pet.* 1. 17. *&c. Luk.* 21. 36.

III. *HEADS for* Meditation *on the Extreme, and the Eternal*, Torments *of* HELL.

Uſe ſome of the *Conſiderations p.* 7, 8. *§.* 27, 28. *p.* 9. *Digr.* §. 170.

IV. *MEDITATIONS on the unſpeakable* Joys *of* HEAVEN.

1. *Conſider* here, that the *greateſt Saints*, and alſo *our Lord himſelf*, have ſet before them this *Contemplation* as a moſt effective motive to encourage them againſt all preſent *labours* and *hardſhips*. *Inclinavi cor meum ad faciendas juſtificationes tuas in æternum, propter retributionem*, ſaith Holy *David*, *Pſal*, 118. and *Moſes* eſteemed *the rebuke of Chriſt greater riches than the treaſures in* Ægypt; *for he had reſpect unto the recompence of the reward*, ſaith the Apoſtle of Him, *Heb.* 11. 26. And *our Lord* (ſaith the ſame Apoſtle, *Ibid.* 12. c. 2. v.) *for the joy that was ſet before* §. 171.

fore

fore him, endured the Cross having despised the shame. And, *Rejoyce* (saith our Lord, *Matt.* 5. 12. to his Disciples) *and be exceeding glad, for your reward is very great in Heaven.* And again: *In this rejoyce not, that the Spirits are subdued unto you: but rather rejoyce because your names are written in the Heavens.* Luk. 10. 20.

2. *Consider* (to ascend by degrees in the *survey* of this *future bliss* according as the *Scripture*, in many fair Metaphors, and Similitudes, hath represented *it* unto us) *first* at the *resurrection* the contemptible *dust* of these our *vile bodies*, wherever scattered and dispersed by the four *winds*, carefully gathered together again by *God's holy Angels.*

He shall send his Angels, and they shall gather together his chosen from the four winds, from one end of heaven to the other. Matt. 24. 31.

The harvest is the end of the world: the reapers be the Angels. Matt. 13. 39.

Raised again by the *love* and *affection* to us

Of our omnipotent and dearest Saviour

'And this is the Fathers will, That of all which he 'hath given me, I should lose nothing but should 'raise it up again at the last day *&c.* And —*I will raise him up at the last day.* Jo. 6. 39, 40.

And of God his and our Father.

For if we believe that Jesus dyed and rose again, even so them also which sleep by Jesus, will God bring with him. 1. Thess. 4. 14.

Raised again by the sound of the Trumpet, signifying our Lord's approach before, or together with, the change that shall be of the Saints also then living, who then shall be caught up into the air, and saved from the last flood of Fire that shall destroy the world, as righteous *Noah* and his Sons were from the flood of Water that destroyed it. See *Matt.* 24. 36. 40, 41. comp. *Luk.* 17. 37. –2. *Pet.* 3. 6, 7, 12. –1. *Thess.* 4. 16. –1. *Cor.* 15. 52. –2. *Thess.* 2. 1.

These

Theſe bodies then not built of corruptible fleſh and blood: Now this I ſay, *That fleſh and blood cannot poſſeſs the Kingdome of God.* 1. Cor. 15. 50. See 1. Cor. 6. 13.

But made *like unto the Angels of God in heaven.* Matt. 22. 30. *Act.* 6. 15.

Raiſed not in *diſhonour* but in *glory.* 1. *Cor.* 15. 43.

not in *weakneſs* but in *power:*

Immortal, *Spiritual,* 1. Cor. 15. 44.

Celeſtial, verſ. 40.

being an houſe of God. —An houſe *from heaven,* 2. Cor. 5. 2.

bearing the *image of the heavenly* 1. Cor. 15. 49.

Faſhioned like unto the Son of God's *glorious body;* *Who will reform our vile body that it may be configured to his glorious body,* Phil. 3. 21.

Glorious not having *ſpot or wrinkle or any ſuch thing, but holy and unſpotted,* Eph. 5. 27.

Like our Saviour whatever his Glory is, 1. *Jo.* 3. 2.

Sons of God in a glory and faſhion ſuitable to this Title *Luk.* 20. 36. by being then Sons of the Reſurrection.

An *Adoption* and *Redemption of our Body* (ſaith the Apoſtle) which as yet we *groan and wait for.* Rom. 8. 23. —2. Cor. 5. 2.

Theſe *Eagles* gathered together where our Lord is: and our Bodies caught up (as his was) in the clouds to meet our deareſt Lord in the higheſt regions of the air; and *ſo to be ever with him,* 1. Theſſ. 4. 17.

Deſcending with him coming to Judgment; and there after our receiving an Abſolution before the Tribunal of Chriſt, (through the application of his merits to all his members informed with his Spirit) and after the ſentence [*Venite Benedicti!*] ſitting together with him or ſtanding about his Throne in his paſſing Judgment upon the wicked, Angels and Men. 1. *Theſſ.* 4. 14. *Matt.* 19. 28. —1. *Cor.* 6. 2. 3. —2. *Theſſ.* 1. 1. 8. 10.

Now

Now *all things* made *new* Rev. 21. 5. A *new earth* and a *new heaven, wherein inhabiteth* [no more sin but all purity and] *justice created for them.* 2. Pet. 3. 13. And this new world enlightened by the glory of God himself, *Rev.* 21. 23.

We here made *partakers of the lot of the Saints in Light*, Col. 1. 12.

Admitted to have fellowship with all the just men that ever were consummated and made perfect, *Heb.* 12. 22.

Coming to the general *Assembly* and *Church* of the *first born*, Heb. 12. Made *fellow-citizens* &c. *Eph.* 2. 29. *Sit down with* Abraham, Isaac, *and* Jacob. *Matt.* 8. 11.

To an innumerable company of Angels. To Jesus the Mediator, *Heb.* 12. 24. Now making up altogether the measure of the stature of the fulness and compleatment of our *Saviour's Body*, Eph. 1. 23. –4. 13.

To see *him now as he is*, 1. *Jo.* 3. 2.

To God the Judge of all, Heb. 12, 23. *To behold the face of God*, Matt. 5. 8. —Apoc. 22. 4.

Then to enter into a restored life, *Matt.* 18. 8.

Life eternal, everlasting.

In which *life* to enjoy *rest from our labours*, *Rev.* 14. 13.

A *perpetual Holy-day, and Sabbath*, Heb. 4. 9.

to be comforted, *Luk.* 16. 25.

having all *tears* wiped away from our *eyes*, Rev. 7. 17. –21. 4.

Where there shall be no more *death*, neither *sorrow*, nor *crying*, nor *pain*, Rev. 21. 4.

No *hungring* nor *thirsting* any more.

They shall *hunger* no more, neither *thirst* any more: no more *death*, neither *sorrow*, nor *crying*, nor *pain*; *quoniam priora transierunt.*

And the *Lamb which is in the midst of the throne shall feed*

feed them, and ſhall *lead them* unto *living fountains of water*. Rev. 7. 16, 17. –21. 4.

There to have *our knowledge perfected*, 1. Cor. 13. 12.

And our *Appetite ſatisfied. Satiabor cum apparuerit Gloria tua.* Pſal. 17. 15.

To be *rewarded* with an *open*, Matt. 6. 4. *full*, 2. Jo. 8. *great*, Matt. 5. 12. *exceeding great*, Gen. 15. 1. *Reward, preſſed down, and running over.* Which all the afflictions of *this life* were not the leaſt *worthy of*, 2. Cor. 14. 17.

There to poſſeſs *all Riches.*

Without fear of *Moth*, or *ruſt*, or *thief*, Matt. 6. 19.

Having in *Heaven an induring ſubſtance*, Heb. 10. 34.

Receiving for all our former Loſſes *an hundred fold*, Matt. 19. 29.

To enjoy *all Honour:*

To be made *Kings*;

Coheirs of God's heavenly Kingdome with his *only Son:*

Poſſeſſed of an *exceeding eternal weight of glory*, 2. Cor. 4. 17.

Shining as the *brightneſs of the Firmament*,

as the *Stars*, Dan. 12. 3. as the *Sun*, Matt. 13. 43.

having *Crowns, Palms, Thrones*, Rev. 7. 9.

ſitting with Chriſt in his Throne, Rev. 3. 21.

Judging the Nations. —Angels: 1. *Cor.* 6. 3. *ruling over the Nations.* Rev. 2. 26, 27.

Made *like unto the Son of God our B. Saviour*, 1. Jo. 3. 6.

To enjoy *all Pleaſures.*

Arrayed in *fine linnen clean* and *white*, Rev. 19. 8.

prepared as a *bride adorned for her husband.* Rev. 21. 2.

And there *married unto the Lamb*, Rev. 19. 7. The raviſhed *ſpouſe* ſhall cry out, *I have found him whom my Soul loveth, I will hold him*, and *will not let him go*, Cant. 3. 4. *Bleſſed are they who are called to the marriage Supper of the Lamb*, Apoc. 19. 9. *Bleſſed be thoſe Servants whom the Lord when he cometh ſhall find watching. Verily I ſay*

unto you that he shall gird himself, and make them sit down to meat, and will come forth and serve them. Luk. 12. 37. *They shall come from the East and from the West, and sit down with* Abraham, Isaac, *and* Jacob *in the Kingdome of Heaven,* Matt. 8. 11. *I will drink no more of this fruit of the Vine until that day when I drink it new with you in my fathers Kingdome,* Matt. 26. 29. *On either side of the River was the tree of life which had twelve manner of fruits and yielded her fruit every month* &c. *Let him that is a thirst come and whosoever will let him take the water of life freely.* Apoc. 22. 2; 17. Entring into the *never-ending joy of our Lord,* Matt. 25. 23. *In whose presence is fulness of joy, and at whose right hand pleasures for evermore,* Psal. 16. 11. Whether St. *Paul* was *caught up,* and there heard *unspeakable words, which it is not lawful for a man to utter:* and of *such a one* (saith he) *may I glory,* 2. Cor. 12. 1. *&c.* Where their *Soul is to be satisfied with marrow and fatness,* that *their mouth is still praising with joyful lips,* Psal. 63. 5. Where they are *so ravished with his beauty and holiness,* that for ever they are doing nothing *but gazing in his face,* Matt. 18. 10. Rev. 22. 4. and *celebrating* it and *crying, holy, holy, holy,* Rev. 4. 8. *Hallelujah Salvation to our God which sitteth upon the throne and to the Lamb. Great and marvelous are thy works Lord God Almighty, just and true are thy ways thou King of Saints. Thou art worthy O Lord to receive Glory and Honour and Power, for thou hast created all things, and for thy pleasure they are and were created,* Amen. *Blessing, and glory, and wisdome, and thanksgiving, and honour, and power, and might be unto our God for ever and ever,* Amen. *Rev.* 4. 11.–7. 10. 12.–15. 3.–19. 6.

Happy are the men, happy are these thy servants which stand continually before thee, and that hear *thy wisdome,* 1. *King.* 10. 8. 1. Thou hast *ravished mine heart,* thou hast *ravished mine heart.* Tell my *Beloved* that I am *sick of Love.*

One

One thing have I deſired of the Lord that I will ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, &c. *Pſal.* 27. 4.

How amiable are thy Tabernacles O Lord of Hoſts, My Soul longeth, yea even fainteth, for the Courts of the Lord. My heart and my fleſh cryeth out for the living God. Bleſſed are they that dwell in thy houſe, and are ſtill praiſing thee, Pſal. 84. 1, 2. 4.

Laſtly *filled with all the fulneſs of God*, Eph. 3. 19. For Chriſt aſcended into Heaven that ſo *he might fill all things*, *Eph.* 4. 10.

Made all *one* with *Chriſt* and with *God*. *As thou Father art in me, and I in thee, that they alſo may be one in us. I in them, and thou in me, that they may be made perfect in one*, Jo. 17. 21. 23.

That God may be all in all, 1. Cor. 15. 28.

Next view the City where this Society of *Saints* live. A City of moſt firm Foundations not to be ſhaken, *whoſe builder* and maker *is God* himſelf, *Heb.* 11. 10.–12. 28.–8. 2. 5. In a better country the *heavens*, Heb. 11. 16. And thoſe made *anew* for the *purpoſe*, Rev. 21. 1. Alluſively *deſcribed* and *painted* to our *imaginations* by the moſt *glorious* and *perfect things* that here fall under the knowledge of ſenſe, *Rev.* 21, and 22. Chapters.

The City made in faſhion of a *Cube* the moſt ſtable *figure*, Rev. 21. 16.

The *ſtreets* of it pure *Gold*, as it were tranſparent *Chryſtal*, Rev. 21. 21. 11.–4. 6.

The Foundations garniſhed with all manner of precious *ſtones*, See *Rev.* 4. 3. Jaſper, Saphire, Emerald, *&c.* ver. 19.

The walls of *Jaſper*, clear as *Chryſtal*, *&c.* ver. 18. 11. theſe ſtones too having the *glory of God* (ver. 11.) *ſhining upon them.*

The 12. *Gates*, 12. *Pearls*, Every ſeveral *Gate* of one *Pearl.*

Theſe always ſtanding *open* becauſe never *night*, freely to receive *all nations* (ver. 24, 25.) And at the 12 *Gates* 12 *Angels* to guard them, that nothing *abominable* or *defiling* enter in *there* at: But only *thoſe* that are written in *the Lambs Book of Life*, Rev. 21. 27.

1. Within it a pure *river* of water of *life* proceeding out of the Throne of *God*, and of the *Lamb*, Rev. 22. 1. In the *Piazza* of the City, *Paradiſe* watered with its *ſtreams*, ver. 2. and in it the *tree* of *life* expoſed, always bearing *fruit*, and ever flouriſhing with an unfading *leaf*, having the cure of all evils in the *leaves*, the yieldance of all delicacies in the *fruits*, and variety of theſe for every *month*. See ver. 2.

2. The Glory of *God* and of the *lamb* not reſident in one part of the *Temple* as formerly, but the *Temple thereof*, Rev. 21, 22.

And the *glory of them* likewiſe the *Sun* thereof, ver. 23. [For what other *light* can tranſcend that of the glorified *Saints*, who themſelves ſhine as the *Sun*.]

All things there Holy. Nothing that *defileth* entring into it, nothing *wicked* or *abominable*, Rev. 21. 8. 27. No more *Curſe* or *Malediction* there, *Rev.* 22. 3.

And when you have viewed the City then look into it, and view once more the *inhabitants* thereof. All Sons of Nobles, Kings with Crowns. Triumphant with *Palms*. Cloathed all in white bright radiating *Robes*, and ſhining as the *Sun*.

Wonder at their endleſs inviolable *Concord*. A City at *unity* in it ſelf. More *united* than Friends, being all Brethren. Then Brethren, being Fellow-members all of one and the ſame *Body*. And more *united* yet than Members, In as much as the Spirit of *God*, by which they are joyned, hath a more excellent *power* and *vertue* in compacting the Members of *Chriſt*, then the *Soul* hath in thoſe of the *Body*. By which *union* it is, that

all

all the *honour, glory, inheritance* in the Heavens, which to all of them is but *one*, is *all of it* unto every *one* of them.

Then behold (because the more pleasure ariseth from the *variety* of the Object) not all these Stars of an equal *magnitude*, but after that *nothing* seems addible to the splendor of the *first*, yet continual ascendent *degrees* in this sphere of *glory*, and other yet *higher lights* far transcending the former in their *lustre*; yet so as the glory of the *highest* is also challenged and owned by the *lowest*, as all being but the same Body without all schisme, or knowledge of *envy*, no more than the *foot* doth the higher place or offices of the *hand* or the *eye*.

Behold then here a rising Throne: 1. Of an innumerable company of the common People of *Saints*, yet all glorious in Majesty.

Advanced above them, *cæteris paribus*, the Quire of pure Virgins, that have remained holy in *Body* as well as *Spirit*. 1. *Cor.* 7. 34. See 1. *Cor.* 6. 13. *Rev.* 14. 4. 1.

Above these higher yet Holy Confessors.

Above them the White Army of Martyrs.

Yet higher the Society of the [*Luk.* 13. 28.] *Holy Prophets*, Matt. 10. 41. Evangelists, Patriarchs, Apostles, *Luk.* 22. 28. with their Seats round about the *throne* of God, *Rev.* 44.

Higher yet the Blessed Virgin *Mother* of God, and the most highly *favoured* amongst all Creatures, Luk. 28. 30.

Then see the domestick *attendance* of the Almighty.

Beside his Throne, *Rev.* 5. 11. that winged *Host* of heavenly Ministers, all distinguished in a wonderful Order.

{Angels, Arch-Angels,} {Powers, Dominions, Thrones,} {Cherubims, Seraphims,}

And

And the *seven Spirits* of God, the *seven Lamps* of Fire, burning always before the *throne*, always standing in his *presence*, *Zach.* 4. 10. *Rev.* 4, 5. –5, 6. *Luk.* 1. 19. *Dan.* 10. 13. *Rev.* 1. 4. –8. 2.

Lo yet higher in the midst of the *Throne* of the Almighty *Rev.* 5, 6. above all the *family* of Heaven and Earth, sitting on the *right hand* of the Majesty in the *highest* far above every *name* that is *named*, not only in this *world* but in the *world* to come, *Eph.* 1. 21. Upon whose Vesture is written *King of Kings*, and *Lord of Lords*, Rev. 19. 16. at whose *name* the *knees of all things bow*, &c. *Phil.* 2. 10. *Angels, and Authorities, and Powers being made subject unto him* 1. *Pet.* 3. 22. to *whom* it was an *honour* to see *him*, and who had a great desire to look into the *mystery* of his Redemption, being God manifested in the *flesh*; in whom the manifold *wisdome* of God before hidden, was made known unto them by the *Church*: And lastly, who gave them a nearer, and more honourable *relation* unto the *Divinity*, being now gathered together with us into one *Body* under him their *Head*, 1, *Pet.* 1. 12. –1. *Tim.* 3. 16. *Eph.* 3. 10. *Col.* 1. 20. –2. 10. Behold *this Person*, I say, not an *Angel*, but a *Man*, *Jesus our Glorious Redeemer*, making *us* now equal to those perfect Spirits, our *flesh*, *nature*, *image*, above them. Him *glorious* and admired by all his *Saints* in that *day*, 2. *Thess.* 1. 10. Described, *Dan.* 10. 6. *Rev.* 1. 13, 14. *Rev.* 4. 8. Shining as fine *mettal* burning in a Furnace, his *countenance* as the *Sun* shining in his *strength*. *Blessed* are *they* of whom in that *day* of his *Glory* he will not be *ashamed*.

And lastly, see the *employment* and *action* of this heavenly *Quire* mixed of *Men and Angels*, but under the *presidence* of a *man*. 'Tis perpetual *musick*, and singing new *Hymns* of *Victory and Triumph*, Rev. 5. 8, 9. –14. 3. –15. 3. Every day a *Sabbath*, and *they in it* resting from all *labour* and celebrating *Divine Service*. Never ceasing all this *long day*

of

of Eternity (for there is *no night*, Apoc. 21. 15. –22. 5.) from their Doxologies, *holy, holy, holy, &c.* They rest not *day* and *night*, saying, *&c. Apoc.* 4. 8. [for what can they do, that are always *ravished with joy*, but always *praise* the *Author* thereof.] *falling down and worshipping*, Rev. 5. 14. and casting down their *Crowns* before the Almighty with a *Dignus es &c.* in admiration of his *wisdome* and thankfulness for this their *happiness*, Rev. 4. 11. Ravished with the *sight of their God*, and burning with an *equal love* one toward another. *O how shall we sing the Lords song in a strange land.* Psal. 137. 4.

O si vidisses sanctorum in cœlo coronas perpetuas &c. *Scribe, lege, canta, geme, tace, ora, sustine contraria: Digna est his omnibus & majoribus præliis vita æterna.* Kempis, 3.l. 47.c.

V. *HEADS for the* Meditation *on the* BENEFITS *of Almighty God to* YOU, *and to all* MANKIND.

V. Psal. 40 5. *Many O Lord &c! They cannot be reckoned up in order unto thee!* §. 172.

1. First consider the *greatness* of his *person*, his infinite *majesty, glory, beauty, power, wisdome, mighty works*; helping your thoughts with some description, or vision of *him*, in the *Old* or *New Testament*. This consideration of his *greatness*, with a little reflection on your *vileness* (*Psal.* 8. 3, 4. –144. 3, 4. –113, 5, 6, 7. —1. *Chron.* 16, 17.) will make much for aggrandizing of any *favours* from *him*, such a *one*, to such a *one*, as *you*.

2. Consider his *Benefits*; His *Creating* you so perfect in *Body*, and *Soul*. In his own *image*, and *likeness*. The noblest but *one* of all his other Creatures.

3. *Creating*, all other Creatures for your *use*; and in them abundant sufficiency for all your *needs*; Even the Angels (more excellent than you) for your *guard* (*Heb.* 1.14.) and *protection*.

4. Pre-

4. Preserving you thus *created* in your *being* (*Act.* 17. 28.)

5 Giving you, 1 many particular *deliverances*, and *preservations* temporal, from many *evils* happening to others (as *diseases*, *poverty*, many casual, and quotidian *dangers*, *&c.*) (Here calling diligently to mind any *misery* lying upon any of your *acquaintance*; and remembring that your *sins* have also (perhaps more) deserved *it*: thanking God that you are preserved from *it.*)

6. 2 Many particular *blessings* temporal, denied to many others (as *health*, *riches*, *honour*, *long life*, &c.) he having provided all *necessaries* for you; and doing *good* to you, all the while that you have done nothing but *offended* him, even perhaps as *long* as *those*, *Psal.* 95. 10.

7. 3 *Deliverances*, and *preservations* spiritual, from the *Devil*, and his evil *Angels* day and night seeking your *destruction*, and that by the continual defence of the *Good.* From many great *temptations*; Preserving you in your right *wits*; Keeping you from *despair.*

8. 4 *Blessings Spiritual*, such as follow,

Memorandum, in these four last; That you exact of your *memory* a very particular account; Reviewing very narrowly your *life* past; passing orderly through your *childhood*, *youth*, from the time of your first remembrance; and *confessing* unto him.

§. 173. 1. Giving you *laws*; wherein he only commanded you things exceeding *beneficial*, and forbad you things exceedingly *hurtful* to your publick and private *good.* Laws not *grievous*: but an *easy yoke*, and a *light burthen* (1. *Jo.* 5. 3. *Matt.* 11. 30.) to those that are exercised therein. Teaching you in all *things* (out of his infinite *wisdome*) what you should *do*, and, what you should *refrain*; and giving you (within you) a vigilant, and tender *Conscience*, to accuse, or approve you, according to your *doings.*

2. Ma-

2. Making you moſt gracious *promiſes* upon obedience to his *will*, and following his *counſels*; and again grievouſly threatning you upon *contempt* of his *laws*, and theſe *promiſes*. And uſing all poſſible means (your *liberty* being reſerved, and your *will* not forced) to wean, and fright you from the ways of *death*, and allure you to the ways of *life*.

3. *Redeeming* you (after that in your natural condition you became diſ-obedient) when without *ſtrength* (*Rom.* 5, 6) when a *ſinner* (ver. 8.) when an *enemy* (ver. 10.) from *ſin, death, ſatan, hell*, (into whoſe cruel hands you were fallen) by his own *Son*: Him that was brought up with *him*, his dayly *delight* (*Prov.* 8. 30.) ſent out of his own *boſome* (*Jo.* 1. 18)

—Even by him [God that made the *world*] to be given up to *death*, to be hanged on the *tree*, for you, and in your ſtead. Remitting all your Sin *gratis* for his *ſufferings*; without requiring of you ſo ſtrict an account for *offences*, how grievous ſoever, committed in the time paſt before you were, by the *receit* of the ſtronger illuminations of his *Spirit*, converted unto him.

4. Calling you (by being born, according to his good pleaſure, in a Chriſtian Common-wealth) to *Grace*, *i. e.* To the hearing of his *holy word*: To the uſe, and benefit of his *holy Sacraments* (the ſure pledges of his *love*, and ſeals of the future performance of all his *promiſes*, of remiſſion of *ſin*, of increaſe of *Grace*, &c.) To the guidance, and aſſiſtance of his holy *Clergy*: To the Example of many *holy Saints*.

5. Having long patience, and forbearance with *you*, whilſt, notwithſtanding *theſe*, you continued ſtill *vicious*; ready to be *reconciled* whenever you would return unto him, and with all *patience* waiting for your *repentance*, and himſelf *practiſing* moſt exactly towards you all the *rules* of *long-ſuffering*, and *forgiveneſs*, which he hath enjoyned you towards *others*.

6. In your Conversion preventing you with his *Grace*; regenerating and making you a new *Creature* after the *image* of his *Son*, by infusing into you a new principle, the *Spirit*; which remains in you during your whole life; and sufficiently enabling you in all the parts of *holiness*, if you be not wanting to *it* on your *part*.

7. Giving you day by day many *illuminations*, *divine inspirations*, and *admonitions*; and by his *Grace* in you making you capable of, and rewardable with *new mercies* unto you.

8. Ordaining you after a few *days* spent here on *earth* to an immortal condition, and unconceivable *joys* in *heaven*, and to have this your vile *Body*, after its corruption, raised again in great *glory*, and *beauty*.

9. *Affections, and Resolutions:* Such as these

§. 174. 1. Admiring his *Goodness:*—Your *Ingratitude*.
2. *Sorrow* for ever having *offended him*.
3. *Re-loving him*.
4. Indeavouring hereafter to *serve him*.
5. Suffering any *misery* for *him*.
6. Imitating his *goodness* to *you* in yours to *others &c.*

For *Considerations* are easily multiplied.

VI. *HEADS*

VI. *HEADS for* Meditation *on the* Several Offices, *and* Benefits *to* Mankind, *of* Jeſus Chriſt our Lord, *extracted out of the larger Diſcourſe of our* Saviour's Benefits.

Conſider,

§. 175. 1. *Law-giver and Apoſtle. The Truth.*

1. The world being full of *ignorance*, and *ſin*; Jeſus Chriſt, the *holy one* of God in the fulneſs of time anointed by the Father, and ſent into the *world*. A new *Law-giver*; miniſtring not the *letter* of the *law*, but the *Spirit*. An *Apoſtle* preaching the *Goſpel*; Remitting *Sins*; Conferring the *Holy Ghoſt*; having the *Keys* of, and admitting ſome into, and ſhutting others out of, the *Kingdome* of *Heaven*. And who before his neceſſary *departure* ordained others (by ſucceſſion of *Ordination* to be continued to the *world's* end); Sending *them* as the Father ſent *him*; delivering over his *doctrine*; and delegating his *authority*, and *embaſſy*, and *keys* unto *them*; and unto the end of the world from *heaven* aſſiſting their *Miniſtry*, Matt. 28. 20.

Appellations relating unto this *Office*; *Shepherd*, *Paſtour*, *Biſhop*, 1. *Pet.* 2. 25. –1. *Pet.* 5. 4.

§. 176. *The Way.* 2. *Exemplar.*

2. After thus teaching the *Way* of *life*: Chriſt the *Exemplar*, and *Pattern* to mankind, in his *life*, and *death*, of all *obedience* to God's commands; and of all *ſuffering* for righteouſneſs ſake, which God hath here required. And in his *Reſurrection*, and *Aſcenſion*, of the *reward* which God hath (for hereafter) *promiſed*.

§. 177. 3. *Mediatour.*

3. God's former *Covenant* of *Works* being found unprofitable unto *us*, upon the *breach* thereof now liable to God's *wrath* and eternal *death*, Jeſus Chriſt the *Mediator* of a new *Covenant*, and *Teſtament*, founded in remiſſion of

sins, reconciling *sinners* to God. Sealing this *Covenant* with his *Blood* (the *blood* of the *New Testament* (*Luk.* 22. 20): and ratifying this *Testament* with his *death*; and after his *Resurrection* having put into his own hands, by the Father, the donation of the *rewards* promised to those that keep the *conditions* of this *Covenant*.

§. 178. 4. *Sacrifice.* 4. God's *justice* not pardoning *Sin gratis*, Christ the *Sacrifice*, the *lamb* of God, the true *sin-offering* for the world, expiating our *guilt*; and our *passover* delivering us (*sprinkled* with his *blood*, *Heb.* 12. 24.) from the *destroying Angel*. And our *peace-offering*, by *eating* whereof we have *Communion* with *God*; with his *Son*, and all that is *his*; with the *Saints*, and all that is *theirs*. Lastly, by *eating* whereof, being the *Bread of Life*, our *Souls*, and *Bodies*, are preserved unto everlasting *life*, as in *paradise* they should have been by the *tree of life*.

§. 179. 5. *Redeemer* 5. Man being indebted to God's *justice*, by him unsatisfiable; and in bondage to *sin*; to the *law*; to *death*; and to *Satan*, the grand *Executioner* of God's *justice*, and *Prince* of this lower *world*; Jesus Christ the *Redeemer*, by paying a *ransome*, freeing us from our *debt*; and, by making a *conquest*, delivering us out of our *slavery*. By whom we are freed already from the *dominion* of *sin*, from the *condemnation* of the *law*, from the *chains* of *Satan*, from the *approach* of *death eternal*, from the *hurt*, and therefore from the *fear* of *death temporal*, that being now only a *passage* to *happiness*. But, when the *good time* is come, shall be by the same *Redeemer*, yet more perfectly *freed* from all these, than as yet we are; namely from any adherence, or possibility of *sin*; from any temptation of *Satan*, from being restrained to any *law*, from being capable of any *mortality*, through Jesus Christ our Lord.

6. God

§. 180. 6. *Second* Adam. *The Life.* 1. Cor. 15. 45.

6. God making a *Covenant* with the *firſt Adam* (made of the *earth*) involving his *ſeed*; and he by his *pride* tranſgreſſing it, ſo both loſing the *reward*, and bringing *death*, both on *himſelf*, and his *poſterity*: Jeſus Chriſt the *ſecond Adam*, deſcending from *heaven*, aſſuming our *nature*, entring a *Covenant*, involving his *ſeed*; fulfilling it by walking a contrary *way* to the firſt, *i.e.* by *humility*; and ſo receiving the *reward* for *himſelf*, and for his *ſeed*; Both the holy *ſpirit*, and *immortality* (which were loſt by the *firſt Adam*) being now in their *due time* reſtored unto them. Men now being tranſlated from their former *ſtock*, and becoming his *ſeed*; by the derivation upon them (firſt repenting, and believing) of this *nature*, *i. e.* the *ſpirit*; which by little, and little produceth in all ſuch, the perfect *image* of this their *ſecond Father*. This *ſpirit* firſt working that *image* in the *Soul*; in all *Graces* planted there like to his. Secondly in the *Body* (hereafter) in all corporal *glory*, and *perfection*, like to his; when they alſo like him ſhall be the *ſons of God*; *Heirs*, *&c.* He for this effect inſtituting *two Sacraments*; the one of *Remiſſion*, and dying to our former life of *ſin*, (as we were Children of the former *Adam*;) and then of our beginning to be *born again*, and ſhaped after the *image* of the *new Adam*. The other of our nouriſhment in a new life to *righteouſneſs*, and of our union to the *ſecond Adam*.

§. 181.

The ſeveral Relations (mentioned in Scripture) of our Saviour Chriſt to us, as *ſecond Adam*.

1. Father,	Children.
2. Husband,	Wife.
3. Head,	Members.
4. Root,	Branches.
5. Foundation,	Building.

6. Elder

6. Elder, and Younger *Brethren*, in *respect* of *God* now our *common-Father*. In which *respect* our Saviour is called also the *first-born*; *the first fruits*. Hence all *things* done by *him*, accounted to be done by *us*; received by *him*, to be received by *us*; done, and given to *him*, to be given, and done to *us*. —And so *things* done to *us*, to be done to *him*. So we now *dead to sin* (*Rom.* 6. 1.) *to the law* (*Rom.* 7. 4. *Col.* 2. 20.) *to the world*, *i. e.* the *affections* thereof. (*Gal.* 6. 14.) *now risen* (*Col.* 3. 1.) *now ascended*, and sitting in *heavenly places* (*Eph.* 2. 6.) *Sons of God*, *Heirs*, *Gal.* 3. 27. *Matt.* 25. 40. 45.

§. 182. 7. *High-Priest, and Intercessor.*

7. The Holy God not admitting in his *service* the approach of common *sinners*; but only of some chosen, and consecrated *person* for them, and in their stead; and *Aaron*'s *Order*, who were themselves also *sinners*, being therefore (unless typically) useless, and unserviceable; Jesus Christ was the true *Priest* after the *perfectest Order Melchizedechical*, i. e. *Regal*, and *Eternal*. This *Priest* (after he was first made like us, in our *nature*, that he might officiate for his *brethren*; and in the infirmities thereof, that he might be more compassionate in his *Office*:) *First* offering the *Sacrifice*; a *sin-offering*: *Secondly*, after the entring into the true and heavenly *Sanctum Sanctorum*, carrying in thither the *sacrifice*; and there now sprinkling the *blood* thereof before the Lord, and making *Intercession* for the *sins* of the *people*: *Intercession*, both in presenting his own *prayers* to the Father for us; and also in presenting our *prayers*, and *oblations* to the Father; and in procuring our *admission* to present them to the Father at the *Throne* of *Grace* our selves, only this always to be *done* in his *name*. *Thirdly*, By this his *intercession* procuring us the *descent* of the *Holy Ghost* from the Father (*Jo.* 16. 7. —14. 16.) and all *blessings* spiritual, and temporal; which *blessings* himself also from the Father *confers* upon us, as having a *Priest-*

Prieſt-hood Royal; (in reſpect of which *Regality* as he is, like *Aaron*, a *Prieſt*; ſo, like *Moſes*, and *Joſhuah*, the *Captain* of God's *people*; going before them into the celeſtial *Canaan*, and their *fore-runner* into the place of *reſt*.) *Fourthly*, Subſtituting others in this *office* (in his own neceſſary abſence) here on *earth*; both to preſent (*here* as he in *heaven*) the ſame *ſacrifice*; and to make *interceſſions* for the *people*: Till, in the *conſummation* of all *things*, he returning again out of the heavenly *ſanctuary* (*Heb.* 9. 28.) ſhall give the *compleat bleſſing* (even *eternal ſalvation*) unto the *people*: when alſo all his *brethren* (like him) ſhall be made *Kings*, and *Prieſts*, and ſerve God for *ever* in his moſt *holy Temple*.

8. The *ſon of God* always the *Lord*, and *King*: by whom (before his *Incarnation*) God the Father *created*, and afterward ſuſtained, and governed, the *whole world*, (and more eſpecially the *Church*,) from the *beginning*. But man being alſo partly at his firſt *Creation* poſſeſſed of a *dominion*; and partly upon his *obedience* through many *temptations* being promiſed yet a higher *advancement*; and loſing by his ſudden *diſ-obedience*, both what he *had*, and what he had hopes *of*: This eternal *King* in pity to *man*, and zeal to the *repairing* of his Fathers *Glory*, deſcended from his *throne* diveſted of all his *Glory* and *Majeſty*, and became *man* of the meaneſt *faſhion*; and by his *obedience*, and *ſufferings* (the way preſcribed to attain *it*) regained this Kingdome in his humane *nature*: and ſo by him ſhall as many of *Adam*'s *Poſterity*, as truly follow the *Example* he hath ſhewed them. In which Enterprize, for a *reward* of his great *humiliation*, the man *Chriſt Jeſus* is now advanced above all *principality*, and *power*; hath abſolute *dominion* given him over all Angels, *good*, *evil*; Men, *good*, *evil*; over *ſouls*, and *bodies*; the *living*, and the *dead*; over all the *Creatures*; and is to be the laſt *Judge* of all men, brought back again

§. 183. 8. *King.*

again into *life*, to stand before his dreadful *Tribunal:* Of Angels, the *bad;* and also the *good*, for the increasing at that time of their *glory;* for their good *service* to man, correspondent to the increasing, at that time, of the *torments* of the *evil* for their mischievous *endeavours* against God's *Creatures*: the great *Arbitour* of *bliss*, and *torments*, and at that time the maker of a new *world.* Meanwhile exercising this his absolute *dominion*, and *power;* by certain *degrees* (not all at once) according to his *infinite wisdome.* 1. Both in subduing his *enemies;* where he *first* destroys the *first Beast.* 2. Then the *second Beast*, (or image of the *first Beast* revived) together with the *false Prophet* (or *Anti-Christ*) that is joyned with him (*Rev.* 19. 20.) 3. Then *Satan* (*Rev.* 20. 10.) 4. Last of all, *Death* it self (*Rev.* 20. 14.–1.*Cor.* 15. 26.) 2. And in the enlarging of his *dominions;* which he extendeth: 1. To the *Jew*, and to them in part only: 2. Then to the *Gentile.* 3. Then upon their fulness come in (*Rom.* 11. 25.) to the *Jews* in their whole *Body:* and so at last perfectly *reigning* in his *members* here on earth, (*i. e.* for the outward *profession* of the *Gospel*) in the full *harvest* both of *Jew*, and *Gentile;* all *Kingdomes*, or *States*, opposing the *Gospel* being quite subdued. After which the number of God's *Elect* being accomplished, and just punishments, and rewards, at the general *resurrection* distributed, he shall resign his *Kingdome* to the Father; when both himself (as *Man*) and all the rest of the *Sons of God* shall be fully perfected, by God becoming *all in all* (1.*Cor.* 15.23.)

§. 184. 9. *Consider,*

Lastly, All these *Benefits* of our blessed Saviour common to all *Generations* (the one looking *forward*, the other *backward* upon them) ever since the *fall*, *i. e.* since the time they first needed a *Saviour.* From which time God hath ever had a peculiar *Church* separate from the rest of the *world.*

world. Of which *Church* the Son of God was, in all *times*, the more ſpecial *Protector*, *Patron*, and *Governour*; and the *Holy Ghoſt* (ever) *illuminating*, and *ſanctifying* the *members* thereof. With which *Church* was always eſtabliſhed the ſame Covenant of *Grace* in Chtiſt; the ſame *Sacraments* for the *ſubſtance*; the ſame way of *Salvation*, under the ſame *precepts*, through the like *obedience*, and *ſufferings*; upon the ſame *promiſes*, and *threats*; of the ſame *rewards* and *puniſhments* (See *Heb.* 11.) Hence ever ſince the *fall* we find, in the ſacred *Story*, as one *Generation* the Children of *Works* and born after the *fleſh*, (as *Cain*, *Lamech*, *Cam*, *Canaan*, *Ægypt*, *Babylon*, &c.) ſo another the Children of *Faith*, (firſt *Abel* Martyr, then *Seth*, Father of the whole Race, *Enos*, *Enoch*, *Noah*, *Shem*, *Abraham*;) to whom the Goſpel was more fully preached, and the Covenant of *Faith* publiſhed 430 years before the promulgation of the *Law*, &c. See all theſe *things* proſecuted at large in the forementioned *Diſcourſe*.

VII. *HEADS for* Meditation *on the ſeveral* Offices, *and* Benefits *to* MANKIND, *of the* *HOLY-GHOST.*

§. 185. *The Love, and Power, of the Father, and the Son.*

The *Holy-Ghoſt*, the Eternal *Spirit* of God; *The intimate Communion, and Love of the Father, and the Son*, the *Finger* of God; *the Strength, and Power of the Father*; as the Son is the *Wiſdome* of the Father; the omnipotent *worker* of all *that* which the Father *decrees*, and which the Son, the *word* of the Father, *commands*.

§. 186. *The Spirit of Promiſe.*

The *Holy-Ghoſt*, *the Holy Spirit of Promiſe*; who as the Son was a long time the *Promiſe* of the Father to this *lower world*, ſo after the *exhibition* of our Saviour, this *Holy*

Spirit was a further *promise* unto it, both of the Father, and of the Son; and at last, upon the *departure* of the Son, came down from *heaven* to abide and dwell with us here on *earth*, in our Lord's *absence*, until his second *coming*: who as the Son was sent by the Father into the *world*, to *glorify* the Father, and to *teach* men what he had *received* and *heard* from the Father, so the *Holy Spirit* descended to *glorify* the Son, and to *teach*, and bring to our *remembrance*, to *confirm*, and bear *witness* here on *earth*, to all *things* that were *taught*, and *heard*, and *received* from the Son; who was *here* pleased, not only to be *cohabitant* with us, but an *inhabitant* within us; and vouchsafed to *lodge* in our *persons*, as the Son did before to *dwell* in our *nature*; making these our *Bodies* now the *Temples* of the *Holy-Ghost*: By whom also both the Father, and the Son do *dwell* with us, and in us: who put the last *hand* unto the great *affair* of our *Salvation*, finishing the *internal work* thereof upon us in our *Sanctification*; as our Saviour did before the *external* for us in our *Redemption*.

§. 187. *The Spirit of Regeneration.*

The *Holy Ghost*, *the Spirit of Regeneration*; who by his unspeakable *power*, doth work the strange *work* of our *second Nativity*: who is the *seed* of God, by whom we are *new Creatures*; by whom we are *begotten*, and *born* again; born of God, and made *partakers* of the Divine *Nature*, and *Sons of God*: who is the heavenly *principle*, derived into us from the *second Adam*, Lord from *Heaven*; conveying into our Souls *Holiness*, and into our Body *Immortality*, and *Life*; as the *flesh* we received from the *first Adam* conveyed unto us, *sin*, and *death*: Who being the same *Spirit* in us, that also is in *Christ*, is the *bond* of that *mystical union* between Jesus the *Head*, and us the *members*; and between *us*, and all other *fellow-members*; making all Christians but *one* and the *same Body*, of the same *temper*, of the same *inclinations*, of one *heart*, and one *mind*, amongst

amongſt our *ſelves*, and with the *head*, as being all actuated, and moved by one and the ſame *Spirit*.

§. 188. *The Spirit of Illumination.*

The *Holy Ghoſt* conveying its gracious *Influences*, and *Effects*, both into our *Souls*, and into our *Bodies*: Into our *Souls*, both in our *Underſtanding*, and *Memory*, and in our *Will*, and *Affections*. In our *Underſtanding*, and *Memory*, *The Spirit of Illumination*; who, being the *Spirit* of God, and knowing all the *deep things* of God, as a man's *Spirit* doth the *things* of a man, (when as we by *Adam's fall*, do remain miſerably *blinded*, and *darkned* in our *Underſtanding*;) doth reveal unto us all the ſupernatural *myſteries* of our *Redemption*, and *Salvation*, and produceth in us a *lively faith*, and credence of things not *ſeen*: who beareth *witneſs* within us to all the *doctrine* of Chriſt, to the *truth* of the *Goſpel*, and to all the *promiſes*, and *threats* thereof; by whom it is that we call *Jeſus* Lord: who is the *Spirit of Truth*, to guide us into all *Truth*; by whoſe *unction* we know all *things* beneficial to us, and are every one taught of God; from whom, thoſe who are his more *diligent*, and *worthy* ſervants, receive manifold *revelations*, *viſions*, *illuminations*, both in *things* of *ſpiritual* and *temporal* concernment, both for their own *edification*, and the *edification* of others; *knowledge* of the *myſteries* of *Religion*, and of the deeper *ſence* of the *word* of God; *knowledge* of *things* to *come*, of the *ſecrets* of the *heart*; of *things* done in *abſence*, and at the remoteſt *diſtance*: The *word* of *Wiſdome*, and *Counſel*; the *gift* of *Eloquence*, and powerful *perſwaſion*: *Wiſdome* in *Offices*, and *Governments*. The *Holy Spirit*, diſtributing unto men theſe ſeveral *Gifts*, as ſeemeth good unto him, and fit for the *work* wherein he imploys them; And all our *ſcience* being much perfecter, and directed to nobler *ends*, when this conferred by the *Holy Spirit*.

§. 189. *The Spirit of Love. Toward God.*

The *Holy Ghost*, in our *Will*, and *Affections* the *Spirit of Love*: Of *Love*, first *toward God*; and also *towards* our *Neighbour*. Towards God, who doth inflame us with an impatient *love* of God, and *things* Divine; who (according to the *promise* under the *Gospel*) writeth all God's *laws* in our *heart*; and inclineth our *will* to obey his *Commandments* no more out of *constraint*, and *fear*, but out of *choice*, and *affection*: who dictateth to us all our acceptable *prayers* to, and acceptable *praises* of, God; and leadeth the greater *proficients* in God's *service* into a perfect *contemplation* of, and *union* with him. Elevating them with *rapts*, and *extasies*, and consuming the *Soul* with the *flames* of *Divine Love*.

§. 190. *Towards our Brethren.*

The *Holy-Ghost*, *the Spirit of love to our Neighbour*: Who doth enflame us with a most ardent *love* towards our *Brethren*: whose blessed *fruits* are *love*, *peace*, *long-suffering*, *gentleness*, *goodness*, *meekness*; by whom the *Saints* are rendred *kind*, not *envying*, not *vaunting* themselves above others, not seeking their *own*, not easily *provoked*, thinking no *evil*, bearing all *things*, believing all *things*, hoping all *things*, enduring all *things*. Who teacheth us to keep our Saviour's new *Commandment* of *Love*, and bestoweth on us this most excellent *gift* of *Charity*.

§. 191. *The Spirit of Corporal Purity, and Mortification.*

The *Holy-Ghost* conferring its gracious *effects* and *influences*, as on the *Soul*, so on the *Body*; In it, *The Spirit of Mortification, and Chastity*. Who continually *warreth* against the *flesh*, and *delighteth* in the severest afflicting and subduing thereof; especially taketh pleasure in its *Purity*, and *Chastity*; and eminently opposeth all *uncleanness*, and those *risings* of *Concupiscence*, which *sin*, first, discovered in our first *Parents*. Who also continually *warreth* against this *world*; opposing the vain *shews* of this present *life*, with the representation, to the *eye* of *Faith*, of the *Glories*

Glories of that to *come*. Who alſo fighteth againſt *Satan*; and being *ſtronger* than he, hath caſt him out, and poſſeſſed his *houſe*; from whoſe gracious *deſcent*, upon our Saviour's *aſcenſion*, this *evil Spirit* hath ſuffered a great reſtraint of his former *deluſions*, by his *Oracles* being ſilenced, and *Idolatry* deſtroyed.

§. 192. *The Internal Interceſſor, and Advocate.*

The *Holy-Ghoſt*, *the Paraclete our Interceſſor, and Advocate*, here on *earth* within us to the Father, and as the Son is in *heaven* with God; Who helpeth our *Infirmities*, not knowing what we ought to *pray* for, and maketh *interceſſion* within us, for us, with *groans* that cannot be uttered: Who maketh *interceſſions* according to the *will* of God; becauſe he knoweth the *deep things* of God; and God that ſearcheth the *heart* knoweth the ſecret *mind* of this *Spirit*: Who crieth in our *hearts*, *Abba* Father, and teacheth us to *pray*; by which *Spirit* all our *Prayers* muſt be offered, as they are offered through the Son, that we may find any *acceſs* unto the Father: Who abiding here on *earth* with us, is the effectual *Reconciler*, and *maker* of our *peace*, for any *ſins* which we commit, whether againſt the *Father*, or the *Son*: But when we *ſin* againſt *him* alſo, and make him *depart* from us, we are *deſolate*; ſince there is no *perſon* any more left, that can acceptably *ſue*, or make *requeſt* for our *pardon*, without this *Spirit*.

§. 193. *The Internal Comforter.*

The *Holy-Ghoſt*, *the Comforter*; whoſe Divine *preſence* rendreth all *ſufferings*, not only *ſupportable*, but *pleaſant*; that which is contrary to the *fleſh*, being ſo much the more grateful to the *Spirit*; who graciouſly doth afford in all *mortifications*, and *ſufferings*, ſufficient *ability*, internal *peace*, and ſpiritual *joy*: who (freeing us from the former *ſpirit* of *fear*) is the *author* of a lively conſtant *hope*, and *confidence* in God; whereby we always rejoyce *in*, and long, and wait *for*, that bleſſed *day* of our *Conſummation*,

tion, and the *appearance* of our *Saviour*, that so we may enter into the *joy* of our *Lord*.

§. 194. *The Spirit of Obsignation, and Unction.*

The *Holy-Ghost*, *the Spirit of Unction, and Obsignation*; an *Unction*, and anointing from the *holy one*, whereby we are *consecrated* unto God (as the Lord *Jesus* was) and made *Kings*, and *Priests*, hereafter to *reign* under Him, and to *serve* Him in his heavenly *Temple*: who is the *Seal* of God upon us, that we are already his *adopted* Sons, and shall be *Heirs* of all his rich *Promises*, in their due *season*: who is the *Earnest* of his *Covenant* made with us; and *first fruits* of the plentiful *Harvest* to come; by whom we have now a *foretast* of those heavenly *Gifts*, and of the good *word*, and *promise* of God, and of the *power* of Christ's *Kingdome*, and of the *world* to come.

§. 195. *The Spirit of Miracles and wonderful Works.*

The *Holy Ghost*, *the Spirit of Power and Might*; *of all miraculous, and wonderful Works*; over all the *Creatures*, and over all the *Works* of *Nature* (which at first he made) *Spiritual*, and *Corporal*; over *Satan*, and all his *instruments*, *expelling* them, and *confining* them at *pleasure*; over all *infirmities*, and *diseases*: Who only doth great *wonders* upon the *earth*, above, and contrary to the course of *Nature*; *healeth* the *sick*, *enlighteneth* the *blind*, *strengthneth* the *lame*; *restoreth* the *withered*; *multiplyeth food*; *raiseth* the *dead*; *freeth* the *possessed*; *cureth* the *wounded* Soul, and *broken* Spirit; *sanctifieth* perverse *inclinations*, to testify to *men*, the *power*, and *presence* of *God* amongst them.

§. 196. *The Internal Seed of Immortality.*

The *Holy Ghost*, *the Seed of Immortality* in our corruptible *Bodies*, and a *fountain* in us, springing up unto *eternal life*: By whose *virtue*, and *efficacy*, It being here sown in *shame*, will hereafter spring up *glorious*; *weak*, shall come up in *power*; *natural*, shall come up *spiritual* and *angelical*: Who *dwelling* in this our *flesh*, will never

forsake

forſake it, until as it did *raiſe* the *Body* of Chriſt our *Head* from the *Dead*, ſo it ſhall have *raiſed* up the *Body* of us his *Members*; and until theſe *Bodies* alſo, by the *virtue* of this *Spirit*, ſhall *aſcend* like unto *his*, and be caught up in the *Clouds* to *meet* him: Until this our *vile Body*, ſhall be made like unto his *glorious Body*; and until, as we now *bear* the *image* of the *earthly Adam*, ſo we ſhall *bear* the *image* of the *heavenly*; into which we ſhall be *changed* by the *Spirit* of the *Lord*, from *Glory* to *Glory*, till with the *Angels*, and *Saints*, the *Patriarchs*, *Prophets*, *Apoſtles*, *Martyrs*, we be all made *one* in God, and God *all in all*. To whom be given all *Glory*, unto all *Eternity*. Amen.

FINIS.

LITANIES.

The LITANY to the *Sacred Trinity.*

O God the Father of Heaven ; *Have mercy on us.*
O God the Son, Redeemer of the World; *Have* &c.
O God the Holy-Ghoſt, proceeding from the Father and the Son ; *Have mercy on us.*

O Holy, Bleſſed and Glorious *Trinity,* three Perſons and one God ; *Have mercy on us.*

Holy, Holy, Holy, Lord God Omnipotent, which art, which waſt, and art to come ; *Have mercy on us.*

Who manifeſted'ſt thy Name, *I am, that I am,* to *Moſes* ; whom the Heaven of Heavens cannot contain, and the whole Earth is filled with thy Majeſty ; *Have mercy on us.*

Everlaſting King, Immortal, Inviſible ; who inhabiteſt that Light unto which no man can approach ; great in counſel, and mighty in work, and of whoſe wiſdome there is no end ; *Have mercy on us.*

Who only doſt great things, and unſearchable, marvellous things without number ; who workeſt all things according to the purpoſe of thy will, and madeſt all things for thy ſelf ; *Have mercy on us.*

One God and Father of us all, who art above all, and

thro all, and in us all; from whom, by whom, and in whom, are all things; in whom we live, and have our Being; *Have mercy on us.*

Who haſt diſpoſed all things in number, weight, and meaſure; who madeſt heaven and earth, and all things therein; who createdſt the earth by thy power, and the univerſe by thy wiſdome; *Have mercy on us.*

The Lord forming light, and creating darkneſs; making peace, and creating evil; in whoſe hands is the life of every living thing, and the breath of all fleſh, *Have* &c.

The Lord that ſearcheſt the heart, and trieſt the reins; who quickneſt the dead, and calleſt thoſe things that are not, as if they were; whoſe eyes are brighter than the Sun, beholding all the ways of men; *Have mercy on us.*

On whom the eyes of all wait, and thou giveſt their meat in due ſeaſon; who openeſt thy hand, and filleſt with thy bleſſing every living thing; *Have mercy on us.*

Who executeſt judgment for the oppreſſed, who giveſt food to the hungry; who healeſt the broken in heart, and bindeſt up their wounds; God of the Fatherleſs, and Judge of the Widows, which looſeſt the Priſoners, and openeſt the eyes of the blind; *Have mercy on us.*

The Lord, God, that killeſt and makeſt alive; who ſendeſt to the grave, and bringeſt back again; who increaſeſt the nations and deſtroyeſt them, who enlargeſt the nations, and ſtraighteneſt them; *Have mercy on us.*

God, who takeſt no pleaſure in iniquity; with whom is no accepting of perſons; terrible in thy Counſels concerning the Sons of men; the ſtrong and jealous God, viſiting the iniquities of the fathers upon the children; *Have mercy on us.*

God, whoſe anger none can withſtand; the juſt Judge, ſtrong and long-ſuffering, and a conſuming fire, *Have mercy on us.*

The Lord, who lifteſt up the meek, and humbleſt the wicked

wicked down to the ground; who haſt power to caſt body and ſoul into Hell; who takeſt the wily in their own craftineſs, and ſcattereſt the counſel of the wicked; *Have mercy on us.*

The Lord, compaſſionate, long-ſuffering, of great mercy, and truth; our Protector, and exceeding great Reward; *Have mercy on us.*

Be merciful, and ſpare us, O Sacred Trinity.

Be merciful, and hear us, O Sacred Trinity.

From all evil, *Deliver us, O Lord.*

From all pride, and loftineſs of mind; from gluttony, and ſurfeiting, and all intemperance; *Deliver us, O Lord.*

From envy, hatred, and malice; from luxury, and uncleanneſs; from ſloth, and inordinate heavineſs, and anxiety; *Deliver us, O Lord.*

By the Eternity of thy Glory, and Majeſty; by the infiniteneſs of thy power, by the abundance of thy goodneſs; by the unſpeakable greatneſs of thy love and mercy; and by the abyſſe of thy juſtice and judgments; *Deliver us, O Lord.*

In the day of Judgment, *Deliver us, O Lord.*

We ſinners beſeech Thee to hear us, O Lord.

That we may adore our Lord God, and ſerve thee only, in holineſs and righteouſneſs all the days of our lives. *We ſinners beſeech Thee to hear us.*

That we may never take thy holy Name in vain; that we may keep holy the Feſtivals of thy Church in exerciſes of religion and devotion. *We ſinners beſeech Thee* &c.

That we may obey and reverence with due honor our Parents, Prelates, Superiors, and all thou haſt ſet over us. *We ſinners beſeech thee to hear us.*

That we injure no man's life, good name, or honor, out of anger, hatred, or envy. *We ſinners beſeech thee to hear us.*

That we keep our hearts clean from all inordinate luſtings of the fleſh, and impure affections. That we hurt

none by ſtealing, damage, or any other wrong through couſinage, or violence. That we never ſpeak a ly, or bear falſe witneſs againſt our Neighbour, nor covet his goods. *We ſinners beſeech thee to hear us.*

That we love thee, O God, with all our heart, with all our ſoul, and with all our ſtrength; and that we do to others as we would ſhould be done to our ſelves. *We* &c.

That thou wouldeſt make us grow in all grace, that we deſpiſe not the riches of thy bounty, patience, and long-ſuffering. *We ſinners beſeech thee to hear us.*

That we preſent our bodies a living and holy Sacrifice, well-pleaſing to Thee, that at length we may attain to that kingdome, which thou haſt prepared for us from the beginning of the world. *We ſinners beſeech thee to hear us.*

O Lamb of God, that takeſt away the ſins of the world.
Pacify thy Father towards us.

O Lamb of God, that takeſt away the ſins of the world.
By thy merits and ſufferings redeem us.

O Lamb of God, that takeſt away the ſins of the world.
Send thy holy Spirit into us.

O Bleſſed Trinity hear us.
O Adored [Sacred] Trinity hear us.

Lord have mercy upon us.
Chriſt have mercy upon us.

Lord have mercy upon us.
Our Father which art in Heaven, &c.

Bleſſed art thou O God, the God of our Fathers.
Praiſe-worthy, and glorious for ever.

All the Angels, and Saints bleſs thee,
Praiſe, and magnify thee for ever.

Bleſs we the Father, Son, and Holy Ghoſt;
Praiſe him, and exalt him for ever.

O Lord, hear our Prayers.
And let our cry come unto thee.

Let

Let us pray.

ALmighty and everlaſting God, from whom deſcends every good and perfect gift, mercifully grant, that the ſerious conſideration of thy incomprehenſible Majeſty, may beget in us profound humility, and conſtant obedience; and the frequent meditation of thy infinite goodneſs may move our wills to love thee above all things: that we may here (in reverence to thy word) believe what we do not ſee, and may hereafter in the bliſsful Viſion of thy glory, ſee what now we cannot comprehend; thro Jeſus Chriſt our Lord, who with thee and the Holy Ghoſt, liveth and reigneth one God world without end. *Amen.*

The LITANY to *God the Father.*

O God the Father of Heaven, *Have mercy on us.*

O God the Son, Redeemer of the world, *Have mercy on us.*

O God the Holy Ghoſt, *Have mercy on us.*

O Sacred Trinity one God, *Have mercy on us.*

O Father which art in Heaven, Father of Glory, whoſe face the holy Angels behold continually in heaven, who haſt life in thy ſelf, *Have mercy on us.*

Father, of whom are all things, who haſt made us after thine own Image, and gaveſt us dominion over the reſt of thy Creatures, *Have mercy on us.*

Father of our Lord Jeſus Chriſt, from whom all paternity is called and derived in heaven and in earth; *Have mercy on us.*

Who art well pleaſed in thy Son, who loveſt him, and haſt

haſt given all things into his hands: And who by a voice from heaven didſt glorify Him; *Have mercy on us.*

Who ſo lovedſt the world, that thou gaveſt thy only begotten Son that we ſhould have life by him; and would'ſt have thy Son take upon him the form of a Servant, to redeem us that were in bondage; *Have mercy* &c.

Who by thy Son haſt predeſtinated us into the Adoption of Sons, and haſt elected us in him before the foundation of the world, that we might be holy and unſpotted before thee; *Have mercy on us.*

Who would'ſt have us conformable to the Image of thy Son; and haſt called us into Fellowſhip with him, and haſt made us acceptable in thy beloved Son; without whom none cometh to the Son, unleſs thou, O Father, draweſt him; *Have mercy on us.*

O Father, who ſendeſt out thy Spirit, and they are created, and thou reneweſt the face of the earth; who filleſt the world with thy ſpirit, and giveſt it to them that ask it of thee; *Have mercy on us.*

Father of lights, from whom every good and perfect gift deſcendeth; who hideſt thy myſteries from the wiſe, and revealeſt them to little ones; *Have mercy on us.*

Father of mercies, and God of all conſolation, by whom all the hairs of our head are numbred, who comforteſt us in all our tribulations; and haſt bleſſed us with all ſpiritual bleſſings in heavenly places; *Have mercy on us.*

Who out of thy abundant charity haſt vouchſafed to make us partakers of the inheritance of thy Saints; and haſt tranſlated us into the kingdome of the Son of thy love; *Have mercy on us.*

Who without accepting of perſons judgeſt every man according to his work; *Have mercy on us.*

Be merciful, and *ſpare us O Lord.*
Be merciful, and *hear us O Lord.*
Be merciful, and *deliver us O Lord.*

From

From all evil, and from the power of Satan; *Deliver us O Lord.*

From anger, hatred, and malice, from the imminent miſchiefs of ſin, and from everlaſting death; *Deliver* &c.

By thine infinite wiſdome, whereby thou ſeeſt the moſt ſecret things; by thine endleſs power, by which out of nothing thou createdſt all things; by thy infinite goodneſs, whereby thou filledſt all things; by thy gracious providence whereby thou ſweetly governeſt and diſpoſeſt all things; and by thine eternal charity wherewith thou loveſt the world; *Deliver us O Lord.*

In the day of Judgment; *Deliver us O Lord.*

We ſinners do beſeech thee to hear us, O Lord.

That thy name may be always and every where ſanctified; that thy Kingdome may come into us; that thy Will may be done in and by us in earth, as it is in heaven by the holy Angels; *We beſeech thee to hear us.*

That thou would'ſt vouchſafe to give us this day our dayly bread; to forgive us our treſpaſſes as we forgive them that treſpaſs againſt us; and to defend us under the ſhadow of thy wings; and lead us not into temptation; but deliver us from all evil; *We beſeech thee to hear us.*

That our works may ſo ſhine before men, that they may glorify thee our Father which art in heaven; *We beſeech thee to hear us.*

That what we faithfully ask, may effectually be obtained; *We beſeech thee to hear us.*

O Father, in the name of thy Son, *We beſeech thee to hear us.*

O Lamb of God that takeſt away ſins, *Have mercy* &c.

O Lord our Protector behold us.

And look upon the face of thy Chriſt.

Remember us, O Lord, with thy good pleaſure.

And viſit us with thy Salvation.

Convert us O Lord God of Hoſts.

Shew

Shew thy face and countenance upon us; and we shall be saved.
O Lord hear our Prayer.
And let our cry come unto thee.

See the Prayer Pag. 277.

LITANIES *to God the Son.*

O God the Father of heaven, *Have mercy on us.*
O God the Son Redeemer of the world, *Have mercy on us.*
O God the Holy Ghoſt, *Have mercy on us.*
O Sacred Trinity, one God, *Have mercy on us.*

O only begotten Son of God, who art in the boſome of thy Father, the beloved Son of God, in whom the Father is well pleaſed; in whom the fulneſs of the Trinity inhabiteth bodily; *Have mercy on us.*

Arm of God, upholding all things by the word of thy power; God by whom all things were made, and without whom nothing was made; Father of the world to come; *Have mercy on us.*

The ſplendor of eternal light, the brightneſs of the glory of God, and the expreſs image of his perſon; whom he hath appointed Heir of all things, *Have mercy on us.*

Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of peace, in whom are hid all the treaſures of Wiſdome and Knowledge; the way, the truth, and the life; the Sun of Juſtice, and bright Morning-Star; *Have mercy on us.*

The Alpha and Omega, the beginning and end, the firſt and the laſt; who art, who waſt, and art to come; the

the Heir of all things; the beginning and firſt-born of every creature; *Have mercy on us.*

The Word made Fleſh, full of grace and truth; *Immanuel*, our God ſeen on earth, and converſant with men; the Meſſias; the expectation of all Nations; *Have mercy on us.*

The true light, which enlighteneſt every man that cometh into the world; the righteous branch of God, truth ſprung out of the earth; *Have mercy on us.*

The great Prophet that was to come upon the earth, mighty in word and deed before God, and all the People; *Have mercy on us.*

The anointed of God by the Holy Ghoſt, with the oyl of gladneſs above thy fellows; *Have mercy on us.*

O Son of God, who emptiedſt thy ſelf, taking upon thee the form of a ſervant, who waſt ſent to preach the Goſpel to the poor; to heal the broken in heart, and to publiſh freedome to the captives; *Have mercy on us.*

O Son of Man, meek and humble in heart, who cameſt to ſeek and ſave Sinners that were loſt; who cameſt not to be miniſtred unto, but to miniſter; a man of ſorrows, and acquainted with infirmities: *Have mercy on us.*

O Son of God, made obedient to thy Father, even to the death of the Croſs; that waſt led like a ſheep to the ſlaughter, and dumb before the ſhearers; the good Shepherd, that layedſt down thy life for thy ſheep; *Have mercy on us.*

Who lovedſt us, and waſhedſt us from our ſins in thy own blood; on whom was laid by thy Father the iniquities of all; *Have mercy on us.*

Who truly bareſt our infirmities, and by whoſe ſtripes we were healed; who waſt wounded for our trangreſſions, and broken for our offences; *Have mercy on us.*

O immaculate Lamb, ſlain from the beginning of the world, who takeſt away the ſins of the world; the propiti-

ation for our ſins; the author and finiſher of our faith; the Mediator and Angel of the New Teſtament; the faithful, and true Witneſs; *Have mercy on us.*

The Stone which the Builders refuſed, and yet made the head of the corner; who waſt delivered for our offences, and didſt riſe again for our juſtification; who art the reſurrection and the life, and the firſt-born from the dead; *Have mercy on us.*

Who art made unto us, by God, wiſdome, juſtice, ſanctification, and redemption; the great Shepherd and Biſhop of our Souls; the Apoſtle of our profeſſion, and High-Prieſt of good things to come; *Have mercy on us.*

Our Peace, who haſt made of two one Nation; who haſt made us Kings and Prieſts to God and the Father; the Bridegroom of the Church, beloved, fair, and ruddy, choſen amongſt thouſands; *Have mercy on us.*

Who art aſcended above all Heavens, a Prieſt for ever after the Order of *Melchiſedech*; an High-Prieſt, holy, innocent, unſpotted, and ſeparate from Sinners, one Mediator betwixt God and Men, the Man Chriſt Jeſus; *Have mercy on us.*

Who ſitteſt at the right hand of his Majeſty in the higheſt; at whoſe Name every knee doth bow, both of things in heaven, and things in earth, and things under the earth, to whom a Name is given above all Names; *Have mercy* &c.

The Head of all Principalities and Powers; the Lord of Lords, and Prince over the Kings of the earth; who haſt the keys of hell and death; who are conſtituted by God Judge of the living and the dead; *Have mercy on us.*

Be merciful, and ſpare us O Lord.

Be merciful, and hear us O Lord.

From all evil, *Deliver us O Lord.*

By thy eternal generation, of the Father; by thy Nativity in the fulneſs of time, of thy Mother the Bleſſed Virgin *Mary*; by thy moſt holy life and converſation, and by

by thy death and moſt bitter paſſion; *Deliver us O Lord.*

By thy glorious reſurrection, and aſcenſion; by thy coming to judgment; by thy coeternal glory with the Father; *Deliver us O Lord.*

We ſinners beſeech Thee to hear us, O Lord.

That we may learn of thee, who waſt meek and humble in heart; that we may deny our ſelves, and take up our Croſs, and follow thee; *We beſeech thee to hear us.*

That we lay not up treaſures for our ſelves on earth, but in heaven; that we may loſe our lives in this world, that we may preſerve them to eternal life; and fear not thoſe that can kill the body only, but him that can throw both Body and Soul into hell-fire; *We ſinners beſeech* &c.

That we freely, and willingly take up thy eaſy yoke, and light burthen; that with all diligence we put out to uſury our talents we receive from thee, and receiving thy word into honeſt and good hearts, may bring forth much fruit with patience; *We ſinners beſeech Thee* &c.

That whatſoever we would that men ſhould do unto us, we do ſo unto them; that we judge none raſhly, but love one another, and do good to thoſe that hate us; *We ſinners beſeech Thee to hear us, O Lord.*

That being uncertain of the hour of death, and thy coming to judgment, we endeavour to watch, and be always ready; that we ſeriouſly provide to give up the account of our Stewardſhip; *We ſinners beſeech Thee* &c.

That perſevering thro thy grace unto the end, we may be ſaved; *We ſinners beſeech Thee to hear us, O Lord.*

That asking the Father in thy name, we may be worthy to be heard according to thy promiſe; *We ſinners* &c.

O Lamb of God, that takeſt away the ſins of the world,

Spare us, &c. *Hear us*, &c. *Have mercy upon us.*

Every day will we repeat thy perfections, O glorious Jeſus, that every day we may grow in eſteem of thee;

every day will we attentively reckon over thy mercies, that every day we may ſtill increaſe in thy love; *We ſinners beſeech Thee to hear us, O Lord.*

All that we have, and are, we received from thy grace.
All we deſire, and hope, we expect in thy glory.
O Lord hear our prayers.
And let our ſupplicaion come unto thee.

Let us pray.

ALmighty God, and moſt merciful Saviour, the light of this world, and glory of the next, vouchſafe, we beſeech thee, to illuminate our underſtandings, enflame our Wills, and ſanctify all the faculties of our Souls, that, whilſt with our lips we recite thy praiſes, we may inwardly, with our hearts, adore thy perſon, and admire thy goodneſs, and conform our lives to thy holy example: till at length, by frequent meditation on the bliſs thou haſt prepared for us hereafter, we break off our affections from all irregular adherence to this world, and place them intirely on the enjoyment of thee; who with the Father and the Holy Ghoſt, liveſt and reigneſt one God, world without end. *Amen.*

See the other Litany and Commemorations below.

Litanies

LITANIES *to God the Holy Spirit.*

O God the Father of heaven, *Have mercy on us.*

O God the Son, Redeemer of the world, *Have mercy on us.*

O God the Holy Ghoſt, Perfecter of the Elect, *Have mercy on us.*

O Sacred Trinity one God, *Have mercy on us.*

O Holy Spirit proceeding from the Father, and the Son; who art the intimate love, communion, and complacency, of the Father and the Son; *Have mercy on us.*

Who art the finger, ſtrength, and power of God, the omnipotent worker of what the Father decrees, and the Son, the Word of God, commands; *Have mercy on us.*

O Holy Spirit, by whoſe inſpiration the holy men of God formerly ſpake; *Have mercy on us.*

O Holy Spirit, by whoſe admirable vertue the Incarnation of our Lord was wrought in the Virgins womb, and who deſcendedſt in the likeneſs of a Dove upon our Bleſſed Saviour; *Have mercy on us.*

O Bleſſed Spirit, who at Pentecoſt appearedſt reſting upon the Diſciples in cloven tongues of fire, and with whom the Apoſtles being repleniſhed boldly confeſſed, and preached our Saviour; *Have mercy on us.*

O Holy Spirit, the Promiſe of the Father and the Son; who deſcendedſt to abide with us, and in us, here on earth in the abſence of our Lord, until his ſecond coming; *Have mercy on us.*

O Holy Spirit, who having caſt out the ſtrong one, Satan, and poſſeſſed his houſe, vouchſafeſt to inhabit in our perſons,

perſons, as the Son of God in our nature, and to make us thy Temples; *Have mercy on us.*

O Holy Spirit, who finiſheſt the internal work of our Salvation, by our Sanctification, as the Son of God did the external by our Redemption; *Have mercy on us.*

Who deſcendedſt to glorify our Lord, to bring to our remembrance, teſtify, and confirm, all his heavenly doctrine to us; *Have mercy on us.*

O Holy Spirit, the Paraclete, abiding with us for ever, our Interceſſor and Advocate here on earth, within us, to the Father, as the Son now is for us in heaven; *Have mercy on us.*

O Holy Spirit, who art the Seed of God in us; by whom we are born again, and made new creatures, partakers of the Divine nature, and Sons of God; *Have mercy on us.*

O Holy Spirit, the earneſt and firſt fruits, and pledge of our future inheritance; the foretaſt of the good word and promiſe of God, and of the power of Chriſt's Kingdome, and of the World to come; *Have mercy on us.*

O Holy Spirit, the Spirit of Adoption, by whom we cry Abba Father; bearing witneſs to our Spirits that we are the Sons of God; and by whom we are ſealed to the day of Redemption; *Have mercy on us.*

O Bleſſed Spirit, the Seed of Immortality in our corruptible bodies, by whoſe vertue and power, after ſown in diſhonour, they ſhall be raiſed again in glory; *Have mercy on us.*

O Bleſſed Spirit, who guideſt and preſerveſt the Church of God in all truth; illuminating its Doctors, ſtrengthening its Martyrs; and perfecting its Saints; *Have mercy* &c.

O Holy Spirit, the bond of the myſtical union between Chriſt our Head, and us his Members; and between all the fellow-members, making them all of one heart, and one ſoul, as being all actuated by one and the ſame Spirit; *Have mercy on us.*

O Holy

O Holy Spirit, who enlighteneſt, and leadeſt us into all truth; by whom the Charity of God is poured forth in our hearts, who writeſt the laws of God within us; and inclineſt our wills, not out of ſervile fear, but love and choice, to obey his commands; *Have mercy on us.*

O Holy Spirit, who helpeſt our infirmities, we not knowing what to pray for as we ought; and makeſt interceſſion for us with groans that cannot be uttered; *Have mercy on us.*

O Holy Spirit, who knoweſt all the hidden things of God, and makeſt interceſſion according to his will, and he that ſearcheth the hearts knoweth there the mind of the Spirit; *Have mercy on us.*

O Holy Spirit, who revealeſt the myſteries of Religion; the ſecrets of men's hearts; and things to come; *Have mercy on us.*

O Holy Spirit, the Comforter in all afflictions and ſufferings, giving ability to bear them, internal peace, and ſpiritual joy in them; and who art the author of a conſtant lively hope, and confidence in God; *Have mercy on us.*

O Holy Spirit, who diſtributeſt and divideſt thy gifts and graces variouſly to every one according to thy good pleaſure; *Have mercy on us.*

The Spirit of wiſdome, and underſtanding; the Spirit of knowledge, and truth; the Spirit of counſel, and fortitude; *Have mercy on us.*

The Spirit of ſobriety, chaſtity, and temperance; the Spirit of modeſty, patience, and prayer; *Have mercy on us.*

The Spirit of humility, benignity, and meekneſs; the Spirit of compunction, ſanctification, and the fear of God; the Spirit of peace, and love; *Have mercy on us.*

O Holy Spirit, the diſcerner of the thoughts and intentions of the heart, and reproving the World of ſin, of juſtice, and of judgment; *Have mercy on us.*

Be

Be merciful, and ſpare us, O Holy Spirit.

Be merciful, and hear us, O Holy Spirit.

From all temptations, and deceits of the Devil, from all ſin, and every evil Spirit; *Deliver us, O Holy Spirit.*

From all filthineſs and uncleanneſs of ſoul and body; from the Spirit of fornication; from the Spirit of anger, ſtrife, contention, and envy, and all uncharitableneſs; *Deliver us, O holy Spirit.*

From all preſumption and deſpair; from oppoſing the known truth; from hardneſs of heart, and final impenitency; *Deliver us, O holy Spirit.*

By thy eternal proceſſion from the Father, and the Son; by the miraculous conception of the Son of God by thy operation; by thy deſcent upon our Saviour at his Baptiſme; and by thy ſitting upon his Apoſtles; *Deliver us, O holy Spirit.*

In the day of Judgment; *Deliver us, O holy Spirit.*

We Sinners beſeech Thee to hear us, O holy Spirit.

That thou would'ſt ſpare us.

That thou wouldſt keep us from blaſpheming thee O Holy Ghoſt, and from doing any contumely to the Spirit of Grace; *We ſinners beſeech Thee* &c.

That we may never quench, grieve, or neglect this Holy Spirit, but may prepare our hearts for thy holy inſpirations, and may diligently hearken to, diſcover, and obey thy godly motions, which lead us to all perfection; *We ſinners beſeech Thee* &c.

That, remembring how we are the Temples of the Holy Ghoſt, we may take heed of violating them; and that, as we live by the Spirit, we may walk in the Spirit, and fulfil no more the luſts of the fleſh, but by the Spirit mortify the deeds thereof; ſo that ſowing in the Spirit, we may of the Spirit reap life eternal; *We ſinners beſeech Thee* &c.

That thou wouldſt vouchſafe to ſtir up and cheriſh in us poverty of Spirit; and enkindle in us a hunger, and thirſt after

after Juſtice; that we may be peaceable, and worthy to be called the Sons of God; *We ſinners beſeech Thee* &c.

That thou wouldeſt infuſe into us perfect charity and mercy; and that we may conſtantly and manfully endure perſecution for Juſtice ſake; *We ſinners beſeech Thee* &c.

That thou would'ſt vouchſafe us to continue unto the end in faith, hope, and charity; and that we may be careful to keep the unity of the Spirit, that is in all thy ſervants, in the bond of peace; *We ſinners beſeech Thee* &c.

O Lamb of God that takeſt away the ſins of the world.
Pour on us the holy Spirit.

O Lamb of God that takeſt away the ſins of the world.
Send us the promiſed Spirit from the Father.

O Lamb of God that takeſt away the ſins of the world.
Grant us the Spirit of Peace.

Our Father which art Heaven, *&c.*

Create in us clean hearts, O God:
And renew right Spirits in our Bowels.

Caſt us not away from thy face, O Lord:
And take not thy holy Spirit from us.

Reſtore unto us the joy of thy Salvation:
And confirm us with thy principal Spirit.

The Grace of thy Holy Spirit,
Enlighten our ſenſes and hearts.

O Lord hear our Prayers.
And let our cry come unto thee.

Let us pray.

O Holy Ghoſt the Comforter, we commend to thee our ſouls and bodies, the beginning and the end of our lives; give us grace to be heartily ſorry for our ſins, for the love of God; and to do true penance for them that we may be perfectly purified from them before we

depart hence out of this mortal body. Of our ſelves, O Lord, we are corrupt, and blind in our affections, and deſires; if we rely on our own judgments, eaſily ſeduced into error, eaſily overcome by temptation. Wherefore to thee, O Holy Spirit, we wholly offer and commit the guidance of our Souls; defend and keep us thy ſervants from all evil; teach and illuminate our minds; ſtrengthen our weak Spirits againſt inordinate puſillanimity and ſuperfluous ſcruples of conſcience; and keep us humble, that we fall not into preſumption. Give us a right faith, unmovable hope, and perfect charity; that we may ſweetly delight in thee, and every-where fulfil thy will and pleaſure, who liveſt and reigneſt with the Father and Son, one God world without end. *Amen.*

O Eternal God, who didſt ſend thy Holy Spirit upon thy Church, and didſt promiſe that he ſhould abide with it for ever, let the ſame Spirit lead us to all truth, defend us from all ſin, enrich us with his gifts, refreſh us with his comforts, and rule in our hearts for ever. And grant, O bountiful Lord, the Doner of every good and perfect gift, that we may prepare our hearts for his holy inſpirations, may diligently hearken to, clearly diſcover, believe, and obey his godly motions; may never quench, never grieve, this Holy Spirit: but living in him, may by him be ſealed to the day of redemption: through the merits of Jeſus Chriſt our Lord, who liveth and reigneth world without end. *Amen.*

O Bleſſed Spirit, the Almighty Paraclete, the communication, bond, and union of the Father and Son, the conduit conveying to us all that we receive from the Father and the Son. The dear pledge and token of our abſent Lord until his bleſſed return, by whoſe power all things are enlivened which do truly live; and whoſe delight

light is to reſide and converſe in the hearts of the ſimple, which thou vouchſafeſt to conſecrate as Temples to thy ſelf. Come gracious Spirit, have mercy upon us, deſcend from heaven into our hearts waiting for thy comfort; and ſo fit us for thine own ſelf, that through the multitude of thy compaſſions our meanneſs may be accepted of thy greatneſs, and our weakneſs of thy ſtrength. Sanctify the temples of our bodies, and conſecrate them for thy own habitation. Make glad with thy preſence our Souls that long after thee; make ready a manſion fit for thy ſelf; adorn thy bride-chamber, furniſh thy reſting place with the variety of thy own gifts and graces; drive out from thence whatſoever is old and fading, renew in us thy own workman-ſhip, with beauty incorruptible for ever; convey into us heavenly light, heat and motion, that having taſted of the heavenly gift, and the powers of the world to come; we never be ſeduced by our own, or any evil Spirit, but inſpired continually and lead by thee, may be ready to every good work, and reliſh thoſe things which are hidden from the world. Purify our minds by thy holy inſpirations, exhilarate them when ſad with thy chaſt and innocent joys; lead them, when going aſtray, into all truth; inflame them when cold with the fire of thy charity; and unite them when diſagreeing by thy bond of peace. Finally be thou the tye, whereby we may love the Father and the Son, and the ſweet fruition unto us of the Father and the Son; with whom we worſhip, and adore thee in the unity of the ſame God-head for ever and ever. *Amen.*

LITANIES *of the Euchariſt.*

O God the Father of heaven, *Have mercy on us.*
O God the Son, Redeemer of the world, *Have* &c.
O God the Holy Ghoſt, proceeding from the Father and the Son, *Have mercy on us.*
O Sacred Trinity one God, *Have mercy on us.*
O Father, who openeſt thy hand, and filleſt with thy bleſſing every living thing; Father, to whom the eyes of all things look up, and thou giveſt them their meat in due ſeaſon; *Have mercy on us.*
Who feddeſt *Abraham*, the Father of the Faithful, with bread and wine, by the hand of *Melchiſedech* thy Prieſt; *Have mercy on us.*
Who appointedſt to the Iſraelites the Paſchal Lamb, in remembrance of their deliverance from bondage under *Pharaoh*; *Have mercy on us.*
Who feddeſt them travelling thro the wilderneſs with Manna from heaven, the food of Angels, and didſt alſo ſeverely puniſh them loathing that Manna; *Have mercy on us.*
O Father, who haſt given us thy only begotten Son, the true Bread from heaven; *Have mercy on us.*
Jeſu, that heavenly Bread, who deſcendedſt from heaven, and giveſt life unto the world, the Word made fleſh and inhabiting in us; *Have mercy on us.*
Jeſu, who beſtowedſt thy ſelf upon us at thy birth for our Brother, at thy table for food, at thy death for our ranſome, and at laſt in thy kingdome for our reward; *Have mercy on us.*
Jeſu, who pitying the multitude not having what to eat,

eat, didſt miraculouſly multiply the five loaves for many thouſands; *Have mercy on us.*

Jeſu, who inviteſt all that labour and are heavy burthened to come unto thee, that thou may'ſt refreſh them; *Have mercy on us.*

Jeſu, who at thy departure out of this world unto the Father, left us a laſting monument of thy love in the Sacrament of the Euchariſt; *Have mercy on us.*

Jeſu, who inſtitutedſt this Sacrament for a dayly Sacrifice and pure Oblation of thy ſelf unto God thy Father, unto the end of the world; *Have mercy on us.*

O ſpotleſs Lamb of God, that waſt ſlain from the beginning of the world; *Have mercy on us.*

O Living Bread, born in Bethlehem, the Houſe of Bread, who gaveſt thy own fleſh for the life of the world; *Have mercy on us.*

Jeſu, the true food, which laſteth to eternal life, to whom whoſoever cometh ſhall never hunger, and in whom whoſoever believeth, ſhall never thirſt; *Have mercy on us.*

Jeſu, whoſe fleſh and blood whoſo eateth and drinketh ſhall never dye, but hath life eternal, and dwelleth in thee, and thou in him; and thou wilt raiſe him up at the laſt day; *Have mercy on us.*

Jeſu, who in this bleſſed Sacrament giveſt us our dayly bread, and the cup of bleſſing; our *Viaticum*, in the houſe of death; and who haſt prepared a table in my ſight againſt all that trouble us; *Have mercy on us.*

Jeſu, the tree of Life planted in the midſt of Paradiſe, whoſe fruit gives Immortality to thoſe that eat it; *Have mercy on us.*

Jeſu, the Paſchal Lamb without ſpot, eaten in remembrance of our deliverance from the bondage of Satan; *Have mercy on us.*

Jeſu, the heavenly Manna, that containeſt all ſweetneſs, food of Angels, and bread of Pilgrims; eaten by us

in

in the wilderneſs of this world, whilſt we travel towards the heavenly *Canaan*; *Have mercy on us.*

Jeſu, the true Vine, which makeſt fruitful, and nouriſheſt with thy heavenly juice every branch abiding in thee; *Have mercy on us.*

Jeſu, the myſtical Pelican, who feedeſt thy young ones with the blood of thy own breaſt; the good Samaritan, who poureſt celeſtial wine and oyl into our wounds; *Have mercy on us.*

Jeſu, an High Prieſt for ever after the Order of *Melchiſedech*; who offereſt unto us bread and wine, even thy own ſelf; *Have mercy on us.*

Jeſu, the good Shepherd, who feedeſt thy ſheep with thy fleſh and blood; *Have mercy on us.*

Be merciful, O Jeſu, and ſpare us.

From receiving thy body, and blood unworthily, and to condemnation; from all neglect in coming to thy living table; from all prophane irreverence and negligence, whilſt we draw near to thine Altar; *Be merciful, O Jeſu, and ſpare us.*

From hungring and thirſting after earthly things; from all ſin; and from everlaſting death; *Be merciful, O Jeſu, and ſpare us.*

By that exceeding great purity and innocence, thou requireſt in all them that approach this Sacrament, ſignified by thy waſhing thy Diſciples feet; *Be merciful, O Jeſu,* &c.

By that enflamed charity, wherewith thou inſtitutedſt that Divine Sacrament; *Be merciful, O Jeſu, and ſpare us.*

By thy Body broken for us on the Croſs, and beſtowed on us in this Sacrament; *Be merciful, O Jeſu, and ſpare us.*

In the day of Judgment; *Deliver us O Lord.*

We ſinners beſeech Thee to hear us, O Lord.

That we may never waver in our faith, and belief of the words of thy mouth, who art truth it ſelf, and an omnipotent God, with whom every word is poſſible; *We ſinners beſeech Thee to hear us, O Lord.* That,

That, we may with all thankfulneſs adore thee in this bleſſed Sacrament, and worthily commemorate thy Paſſion, ſo full of charity, and that our faith, devotion, and reverence thereto may dayly be increaſed; *We ſinners* &c.

That through a true confeſſion of all our ſins thou wouldſt bring us to a more frequent receiving hereof, ſo that at length, as the Hart pants after the rivers of waters, our ſouls may thirſt after thee the living God, preſent in this venerable Sacrament; *We beſeech thee to hear us.*

That thou would vouchſafe to turn in unto us miſerable ſinners, to heal our ſouls which are ſick unto death, that by this celeſtial bread, they may be ſuſtained, and ſatisfied with the fulneſs of thy houſe, and inebriated with the rivers of thy bounty; *We ſinners beſeech Thee* &c.

That in the ſtrength of this food we may walk through this Wilderneſs to thy holy Mountain; *We ſinners* &c.

That thou wouldſt waſh us throughly from the filth of our ſins, when we deſire to partake of thine Altar; ſo that we may approach thereto with longing and gladneſs, and not without a Wedding-garment; *We ſinners* &c.

That at the hour of our death thou wouldſt comfort and arm us with this heavenly *Viaticum*; *We ſinners* &c.

'That we may receive thee into our hearts with love 'and fear, that thereby we may be made worthy to ob- 'tain pardon and forgiveneſs of all our ſins; *We ſinners* &c.

'That the receiving thy Body and Blood, may not be 'to us to judgment and condemnation, but to life and ſal- 'vation; and that worthily receiving thy Body and Blood 'we hunger nor thirſt any more, nor dy eternally; *We ſinners beſeech Thee to hear us, O Lord.*

That through the worthy participation of thy Body and Blood, thou in us, and we in thee, may abide for ever: and that as many as eat of this Bread, may be made one in peace and love of our Lord Jeſus Chriſt; *We ſinners beſeech Thee to hear us, O Lord.*

That

That in innocence we may compaſs thine Altar, O Lord, and together with thy unſpotted Sacrifice offer up our ſelves a living, holy and acceptable Sacrifice to God; *We ſinners beſeech Thee to hear us, O Lord.*

That whom we believe to be in this holy Myſtery really preſent, tho veiled under the external elements, we may behold at length with open face in everlaſting glory; *We ſinners beſeech Thee to hear us, O Lord.*

Son of God, who takeſt away the ſins of the world.
Hear us good Lord.
O Lamb of God, that takeſt away the ſins of the world.
Have mercy on us.
He gave us food from heaven.
Man did eat Angels Bread.

Our Father which art Heaven, *&c.*

O Lord hear our Prayers:
And let our cry come unto thee.

Let us pray.

WE adore thee, O Lord Jeſus, with a true and lively faith in the Sacrament of the Altar, with thy body and ſoul, thy fleſh and blood, by the ineffable power of thy wiſdome and goodneſs really preſent: who, at thy departure out of this world to the Father, left us this Sacrament as a pledge of thy love; that by a new and admirable way thou mightſt ſtill remain with us, whoſe delight is to be with the Sons of men. Cleanſe our ſouls, we beſeech thee, from all our ſins, and infirmities; and feed them with the crums which fall from thy table, that we may be filled with the marrow and fatneſs of thy heavenly bleſſings: Come unto us, dear Saviour, and heal our ſinful ſouls; feed the hungry, and refreſh the weak.

Deliver

Deliver us from all evil; make us always adhere to thy commandements; and never ſuffer us to be ſeparated from thee: Who liveſt and reigneſt one God world without end. *Amen.*

O God, who in this admirable Sacrament haſt left us a memorial of thy Paſſion; grant us, we beſeech thee, ſo worthily to reverence the ſacred myſteries of thy Body and Blood, that we may daily find in us the fruit of thy Redemption: Who liveſt and reigneſt in the unity of the Holy Ghoſt one God world without end. *Amen.*

WE adore thee, O Saviour of our Souls, eternal word of the Father, true Sacrifice offered for the ſins of the whole world. O moſt precious treaſure repleniſhed with all delight, the reſting place of pure and clean hearts. O Angelical viand! O Celeſtial bread! O Eternal word of the Father, which art for us made fleſh, and yet remaineſt God in the ſelf ſame perſon. We confeſs Thee moſt undoubtedly true God and Man, conſecrated in a moſt miraculous manner on our Altars, to be there given to us, and offered to thy Father for us. Thou art the aſſured hope and only Salvation of ſinners. Thou art the Sovereign reſtorative of thoſe that languiſh, and the inexhauſtible treaſure of the poor diſtreſſed Pilgrims. Hallowed be thy name, O moſt ſweet Saviour Jeſus Chriſt; may all thy Creatures ſing forth praiſes and thankſgivings unto thee, for the love wherewith thou tendreſt our welfare by deſcending from heaven, and offering up thy pure and innocent Body on the Croſs for our Redemption. Hallowed be thy name, moſt bleſſed Jeſus, that after thy Reſurrection and Aſcenſion, ſince thou waſt to aſcend into heaven, there to ſit at the right hand of the Father, thou vouchſafeſt to leave us the ſelf ſame immortal Body as a memorial of thy departure, and a pledge of thy infinite love

thou beareſt us. O Lamb of God that takeſt away the ſins of the world, have mercy on us, and grant us thy peace; refreſh our Souls with this ſpiritual and heavenly food, and comfort us continually with thy graces, that neither in life nor death we may depart from thee, nor be deprived at any time of thy celeſtial benedictions, who liveſt and reigneſt with the Father and the Holy Ghoſt in all Eternity. *Amen.*

O Moſt loving Father, who ſpareſt not thy own Son, but deliveredſt him to death for us all, who if we ask thee Bread will not give us a Stone, or for an Egg a Scorpion; Behold we offer up unto thee Eternal Father this Lamb thy only Son, and the infinite merits of his Sacrifice performed on the Croſs; and beſeech thee to give us this day our daily bread, bread for the body, and all neceſſaries for this preſent life, whereby we may be the better enabled to ſerve thee; but eſpecially the bread of our Souls, the gifts and graces of thy Holy Spirit, and whatſoever is neceſſary to ſtrengthen them, leſt we faint in the way that we are walking in toward our heavenly country, where we ſhall be abundantly ſatisfied with the pleaſures of thy heavenly table; who liveſt and reigneſt with the Son, and the Holy Ghoſt, one God for ever and ever. *Amen.*

O Moſt bountiful Father, who giveſt us from heaven the corn of thine Elect, and bread of Life; who haſt ſowed them on earth, and laid them up in the Granary of thy Church, for the feeding of thy children: Grant us frequently to be refreſhed with this bread, yea ſpiritually at leaſt to receive it daily, which is ſo uſeful for us every day; and that we may be ſuſtained by this heavenly *Viaticum* in this our Pilgrimage, that in the ſtrength of that food we may travel on to the Mount of God, by the power of our Lord Jeſus Chriſt. *Amen.*

O Fa-

O Father of Mercies, and God of all Conſolation; who, in the abundance of thy infinite Charity, hath given us thy only begotten Son; that, whoſoever believes in Him may not periſh, but inherit eternal Life; and, that our neceſſities may be relieved out of the immenſe treaſure of his Merits: Behold me a wretched Sinner, tho called by thy mercy into the Society of your Son, now alſo partaking of his Body and Blood, and therefore at this inſtant embracing him in my Breaſt, and poſſeſſing him as my very ſelf and what's intimately united to me.

And, as ſuch, in union of that love, wherewith heretofore He gave himſelf for us on the Altar of the Croſs, and now communicates himſelf to us in the Sacrament of the Altar, I offer Him to thee, with all his merits and virtues to thine everlaſting praiſe and glory, that thou may'ſt be perfectly pleaſed in him; and that we, who by no action of our own can, by the merits and patronage of thy moſt beloved Son may, be compleatly acceptable to thee.

I preſent thee, O Holy Father, with that entire Charity, Religion, Humility, Meekneſs, Poverty, Patience, and with all other Graces, wherein He excell'd, that whatſoever I want (and what do I not want?) may be thro theſe ſupplied.

And, ſince I am unable to return fit thanks for the Favours conferred upon me, I bring thee all the Praiſes, which He offer'd whilſt he converſt here viſibly amongſt men, and which he now tenders thee in glory.

But, whereas I can never ſatisfy for the Guilts, nor diſcharge the Debts, contracted by me; in lieu thereof, I preſent thee all his labours, faſtings, watchings, wearineſs, devotions, and every thing, in fine, He hath done or ſuffer'd from the minute of his Conception in the Womb, to that of his expiring on the Croſs: the diſtreſſes, dolors,

and torments of his Paſſion; the Blood ſpilt, the Wounds received, and the Death endured, for me.

Lo! This is the Treaſure, moſt compaſſionate Father, wherein I repoſe my whole hope and heart. Theſe are the Riches that muſt compound for what I owe thee.

O pious Father regard the face of thy Chriſt, and ſeeing thy beloved Son, in whom thou haſt been always well pleaſed, is now intimately mine, I humbly entreat thee to reſpect me too with the eyes of your mercy. I approach you under his protection and defence, under the ſhadow of his merits do I addreſs unto you; that, you reflecting chiefly on him, may behold me, his ſlave and properly, with a benign and clement aſpect.

Permit not, I beſeech you, the Soul to periſh, which ſo often hath, in it ſelf, entertain'd your Son, ſent into the world to ſeek and ſave what had been loſt. Grant me this thro your infinite mercy. *Amen.*

Litanies of the Life and Death of our Saviour *Jeſus Chriſt.*

O God the Father of heaven, *Have mercy on us.*

O God the Son, Redeemer of the world, *Have* &c.

O God the Holy Ghoſt, *Have mercy on us.*

O Sacred Trinity one God, *Have mercy on us.*

Jeſu, the deſired of all nations, who, when thou waſt equal with God, emptiedſt thy ſelf, taking upon Thee the form of Man, and deſcendedſt from heaven not to do thy own will, but the will of thy Father; *Have mercy on us.*

Jeſu, that tookeſt upon thee the form of a Servant, deſpiſed,

ſpiſed, and rejected of men; a man of ſorrows, and acquainted with grief; *Have mercy on us.*

Jeſu, conceived by the Holy Ghoſt; and born of the Virgin *Mary*; *Have mercy on us.*

Jeſu, that waſt laid in a Manger, becauſe there was no room for thee in the Inn; manifeſted there to the Shepherds watching their flocks; and worſhiped by the Wiſemen; *Have mercy on us.*

Jeſu, ſought for by Herod to ſlay thee; and who an Infant, and in great danger of thy life, didſt fly out of thine own Country, and waſt carried into *Ægypt*; *Have mercy* &c.

Jeſu, the Wiſdome of God, ſubject to thy Parents; who, when twelve years old, waſt found in the Temple diſputing with the Doctors, and intent about thy Fathers buſineſs; *Have mercy on us.*

Jeſu, who, that thou mighteſt fulfil all Juſtice, waſt circumciſed; and afterward baptized by *John*; *Have mercy on us.*

Jeſu, who livedſt forty days in the Wilderneſs in Faſting and Prayer; who waſt there tempted of the Devil, and thrice overcameſt the Enemy of Mankind; and after the temptation miniſtred unto by Angels; *Have mercy* &c.

Jeſu, who chuſedſt for thy Diſciples mean and poor men; who wenteſt thro Cities and Towns preaching the Kingdome of God: who paſſedſt on, doing good and healing all; by whoſe bounty the blind ſaw, the lame walked, the lepers were cleanſed, the dead raiſed, and the poor received the Goſpel; *Have mercy on us.*

Jeſu, who travelledſt on foot thro heat and cold, hungry and thirſty, and hadſt not where to lay thy head; *Have mercy on us.*

Jeſu, who riſing very early, wenteſt into a deſert place to pray; who wenteſt out into the mountain, and there continuedſt all night in Prayer; *Have mercy on us.*

Jeſu, meek and humble in heart, patient and obedient, benign;

benign and merciful, chaſt and holy, who kneweſt no ſin, nor was guile found in thy mouth: who, when thou waſt reviled, reviledſt not again; and when thou ſufferedſt threatenedſt not; *Have mercy on us.*

Jeſu, who out of compaſſion weptſt over Jeruſalem; moſt meek King, juſt and a Saviour; poor and riding upon an Aſs; *Have mercy on us.*

Jeſu, whom the zeal of thy Fathers houſe had eaten up, who draveſt the buyers and ſellers out of the Temple; *Have mercy on us.*

Jeſu, who to give us an Example didſt ſtoop down, and waſh thy Diſciples feet; *Have mercy on us.*

Jeſu, who gaveſt us thy Body for food, and thy Blood for drink; *Have mercy on us.*

Jeſu, who layedſt proſtrate at thy Prayer in the Garden; and in thine Agony waſt covered all over with a bloody ſweat, and waſt comforted by an Angel; *Have mercy* &c.

Jeſu, who waſt betrayed with a Kiſs by thy Diſciple *Judas*, and ſold for thirty pieces of Silver; *Have mercy* &c.

Jeſu, who healedſt *Malchus*'s Ear, and forbadeſt *Peter* the uſe of the Sword; and, when thine enemies fell back upon the gtound raiſedſt them up, and yieldeſt thy ſelf freely to be bound; *Have mercy on us.*

Jeſu, who waſt forſaken by all thy Diſciples; and denied thrice by *Peter*, the chief of them; *Have mercy* &c.

Jeſu, who waſt falſly accuſed before *Annas* and *Caiphas*, and ſtruck on the face before the Judge; and who ſuffereſt ſuch contradiction of ſinners againſt thee; *Have mercy* &c.

Jeſu, who waſt blind-folded, bound, ſpit upon and buffeted, hated without a cauſe; who gaveſt thy back to the ſmiters, and thy cheeks to them that plucked off the hair, and hidſt not thy face from ſhame and ſpitting; *Have mercy on us.*

Jeſu, who waſt bound by thine own people, the Jews; delivered unto Pilate; deſpiſed and mocked by Herod; and

and given up by Pilate to the will of the Jews; *Have mercy on us.*

Jeſu, who waſt whipped at the Pillar; crowned with Thorns; ſtrucken with a Reed; *Have mercy on us.*

Jeſu, condemned to a moſt ſhameful death, and led as a ſheep to the ſlaughter, dumb, and not opening thy mouth; *Have mercy on us.*

Jeſu, who fainteds't under the burthen of thy Croſs; and in thy great thirſt hadſt wine mingled with myrrhe, and gall and vinegar given thee to drink; *Have mercy on us.*

Jeſu, who waſt ſtripped of thy cloaths; and with nails faſtened naked on the Croſs; *Have mercy on us.*

Jeſu, who waſt reckoned with trangreſſors, and crucified betwixt two Thieves; made the ſcorn of men, and blaſphemed by thoſe that paſſed by; derided by the Jews, mocked by the Souldiers, and reviled by the Malefactors; *Have mercy on us.*

Jeſu, who prayedſt to thy Father for thine enemies, and freely promiſedſt Paradiſe to the penitent Thief; *Have mercy on us.*

Jeſu, who offeredſt up prayers and ſupplications to God the Father, with ſtrong crys and tears, ſaying, My God, my God, why haſt thou forſaken me! *Have mercy on us.*

Jeſu, who dying, commendeſt thy Spirit into the hands of thy Father; who waſt obedient to death, even the death of the Croſs; *Have mercy on us.*

Jeſu, out of whoſe ſide, pierced with a Spear, came water and blood; *Have mercy on us.*

Jeſu, the good Shepherd, who laideſt down thy life for thy ſheep; who lovedſt us, and waſhedſt us from our ſins in thine own blood; *Have mercy on us.*

Jeſu, who waſt not left in Hell, neither did thy fleſh ſee corruption; who waſt raiſed from the grave, the bonds thereof being looſed, for that it was impoſſible for thee to be holden with them; *Have mercy on us.*

Jeſu,

Jeſu, who art aſcended into heaven, and ſeated at the right hand of God; crowned with glory and honor; King of Kings, and Lord of Lords; *Have mercy on us.*

Jeſu, who haſt prepared a place for us in thy Father's houſe; who art our Advocate with the Father; who ſentſt the Holy Ghoſt the Paraclete upon thy Apoſtles; *Have mercy on us.*

Jeſu, who ſhalt come to judge the living and the dead; who ſhalt ſend the reprobate into everlaſting fire, and upon the elect ſhalt beſtow the kingdome prepared for them; *Have mercy on us.*

Be merciful, and ſpare us, O Jeſus.

From all evil, from the ſnares of the devil, and from a ſudden death; *Be merciful, and ſpare us, O Jeſus.*

From anger, hatred, and malice, and all uncharitableneſs, and from eternal death; *Spare us, O Jeſus.*

By the myſtery of thy holy Incarnation, by thy Nativity, and Circumciſion; by the impoſition of thy holy Name Jeſus; *Be merciful, and ſpare us, O Jeſus.*

By thy Baptiſme, Faſting, and Temptation, by thy labours, and watchings; *Be merciful, and ſpare us, O Jeſus.*

By thine agony, and bloody ſweat; by thy buffeting and ſcourging; by thy crown of thorns, and purple garments; by thy cruel mockings, and reeden ſcepter; *Be merciful, and ſpare us, O Jeſus.*

By thy Croſs and Paſſion; by thy five ſacred wounds; by thy Death and Burial; *Spare us, O Jeſus.*

By thy glorious Reſurrection, and by thine admirable Aſcenſion, and by the ſending of the Holy Ghoſt; *Be merciful, and ſpare us, O Jeſus.*

In the day of Judgment; *Spare us, O Jeſus.*

We Sinners beſeech Thee to hear us, O Jeſus.

That looking to the pattern of thy moſt admirable life which thou haſt left us, we may follow thy footſteps; that we may be holy as thou wert holy, that, when thou ſhalt

ſhalt appear, we may be made like unto thee; *We ſinners beſeech Thee to hear us.*

That following thee, we may not walk in darkneſs: and that we may think the ſame things that are in Chriſt Jeſus; *We ſinners beſeech Thee to hear us.*

That we may learn of thee who waſt meek and humble in heart; that looking up to thee, the author and finiſher of our Faith, who for the joy that was ſet before thee endureſt the Croſs, deſpiſing the ſhame, and art now ſet down at the right hand of the throne of God, we be not wearied, or faint in our minds; *We ſinners beſeech* &c.

That we may deſire to know nothing but Jeſus crucified; that we may take up our Croſs daily, and follow thee; that we may crucify the fleſh, and the luſts, and deſires thereof; *We ſinners beſeech Thee to hear us.*

That thy blood may cleanſe us from dead works to ſerve the living Lord; that, dying to ſin, and being buried with thee, we may henceforth walk with thee in newneſs of life; *We ſinners beſeech Thee to hear us.*

That, being purged from dead works, we never crucify to our ſelves the Son of God afreſh, and put him to an open ſhame; *We ſinners beſeech Thee to hear us.*

That, being bought with an ineſtimable price, we may glorify God in our bodies; and as we have been partakers of thy ſufferings, ſo we may be of thy conſolations; *We ſinners beſeech Thee to hear us.*

That we may know thee, and the power of thy reſurrection, and the fellowſhip of thy ſufferings, being made conformable unto thy death, if by any means we may attain unto the reſurrection of the dead; *We ſinners* &c.

That we may count all things loſs for the excellency of the knowledge of Chriſt Jeſus our Lord, for whom we may ſuffer the loſs of all things, and count them but dung, that we may gain Chriſt; *We ſinners beſeech Thee to hear us.*

That our converſation may be in heaven, from whence

we look for our Saviour, our Lord Jesus Christ, who shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself; *We sinners beseech Thee to hear us.*

O Lamb of God that takest away the sins of the world;
Spare us, good Jesu.
O Lamb of God that takest *&c.*
Hear us, good Jesus.
O Lamb of God that takest *&c.*
Have mercy upon us.

Our Father which art in Heaven, *&c.*

A Collect.

O Lord Jesus, we beseech thee by that love wherewith thou lovedst thine own unto the end; by that bloody sweat and agony which thou sufferedst in the Garden; and by the injuries and sorrows which thou feltst, by being betrayed and sold by thine own Disciple, and bound and led away by the Jews; absolve us from the bonds of our sins, and bind our Souls to thee by the strongest cords of love, which can never be loosed. O dear Saviour, who wast whipped with Rods, and crowned with Thorns, grant unto us thy servants, that we subduing our bodies with voluntary chastisements, may be made worthy members under such an Head. And thou O dearest Lord, who by thy death hast breathed into dying man, whom thou at first createdst, a new breath of life, vouchsafe we beseech thee, that we who owed our whole selves to thee for our Creation, and again owe all we are to thee for our Redemption, may no longer now live to our selves, but unto thee who diedst for us. To whom with the Father, the Son, and the Holy Ghost, be ascribed all Praise and Glory for ever and ever. *Amen.*

Litanies

Litanies of the *Bleſſed Virgin.*

O God the Father of Heaven, *Have mercy on us.*
O God the Son Redeemer of the World, *Have* &c.
O God the Holy Ghoſt, *Have mercy on us.*
O Holy Trinity one God, *Have mercy on us.*
O Holy *Mary*, the choſen and beloved Daughter of the Eternal Father; *Pray for us.*

Holy *Mary*, the Daughter of *David*, *Aaron*'s budding Rod, Virgin of Virgins, the Garden encloſed, the Fountain ſealed, the flaming Buſh unconſumed; *Pray for us.*

Holy *Mary*, Mother of God; Mother of the Word made fleſh; who broughteſt the Son of Juſtice into the world, to them that ſate in darkneſs; *Pray for us.*

Holy *Mary*, Spouſe of the Holy Ghoſt, and overſhadowed by him; the Woman cloathed with the Sun; the Tabernacle of the Sacred Trinity; *Pray for us.*

Holy *Mary*, ordained from all eternity; promiſed to the Fathers; prefigured in myſtical types; and foretold by the Oracles of the Prophets; who keptſt inviolably the Vow of thy Virginity; *Pray for us.*

Holy *Mary*, full of Grace, bleſſed amongſt Women, whoſe great Humility the moſt High had reſpect unto, profeſſing thy ſelf the Handmaid of the Lord in all obedience, whom all generations call Bleſſed; *Pray for us.*

Holy *Mary*, whoſe voice made St. *John* Baptiſt leap in his Mother's Womb; who, when being found great with Child, bareſt patiently the purpoſe of putting thee away; *Pray for us.*

Holy *Mary*, a Virgin conceiving and bringing forth a

Son *Immanuel*; who in one receivedst many Sons; and thereby wast made the Mother of us all; *Pray for us.*

Holy *Mary*, that was turned out of the Inn, and laid'st the Saviour of the world in a Manger; *Pray for us.*

Holy *Mary*, who at the Circumcision of thy only Son gavedst him that sweet and amiable Name JESUS; *Pray for us.*

Holy *Mary*, who most thankfully presentedst in the Temple, that ever Blessed *Jesus* as a most precious Oblation to God his Father; *Pray for us.*

Holy *Mary*, that fled'st into *Egypt* with thy new-born Babe, and thy Husband St. *Joseph*; *Pray for us.*

Holy *Mary*, who soughtst thy lost Son three days sorrowing, and with great joy foundst him in the Temple so early employed in his Father's business; *Pray for us.*

Holy *Mary*, who laidst up in thy heart all thou heardst spoken of thy Son; *Pray for us.*

Holy *Mary*, whose life was intirely dedicated to the constant serving of *Jesus*, with the tenderness of a Mother, the duty of a Handmaid, and religion of a Votary; *Pray* &c.

Holy *Mary*, whose Soul was pierced as with a Sword at the crucifying of thy Son; *Pray for us.*

We beseech thee, By thy eternal Election to be the Mother of God; *Pray for us.*

By the sweetness of thy love, whereby thou embracedst thy Infant Son, and suckledst him with thy Virgin Breasts; *Pray for us.*

By the joy of the Angels rejoycing at the Nativity of thy Son; *Pray for us.*

By the affections of love, joy, gratitude, admiration, and praise, which thou conceivedst at the beholding of so many Miracles wrought by him; *Pray for us.*

By all the hardships, fears, troubles, and discommodities, which thou didst undergo at *Bethlehem*, in thy flight into *Egypt*, and return from thence to *Nazareth*; *Pray for us.*

By

By the ſorrow of a heart of a Mother, wherewith thou followedſt thy Son going to Mount *Calvary*: by the Sword of moſt bitter ſorrow, which pierced thy Soul, ſtanding by the Croſs of thy Son; *Pray for us.*

By that joy conceived at the Reſurrection of thy Son; and which now thou enjoyeſt for ever; *Pray for us We beſeech Thee.*

That thou wouldeſt vouchſafe to commend and reconcile us to thy Son; *Pray for us We* &c.

That thou would'ſt help, comfort, and protect us like tender Sons, with thy Motherly and moſt prevalent Interceſſions; *Pray for us We* &c.

That in all our neceſſities and ſtraits, eſpecially at the hour of our deaths, thou wouldſt obtain for us the clemency of thy Son; *Pray for us We* &c.

O Son of the B. Virgin, which takeſt away the ſins *&c.*
Have mercy on us.

O Lamb of God, that takeſt away the ſins of the world:
Have mercy on us.

O Lamb of God, that takeſt *&c.*
Have mercy on us.

Our Father, *&c.*

Hail *MARY*, full of Grace, *&c.*

Bleſſed is the Womb that bare thee, and the Breaſts that gave thee ſuck.

Bleſſed are they that hear thy Word, and faithfully in their lives obſerve it.

O Lord hear our Prayers.
And let our ſupplications come unto thee.

MY Soul doth magnify the Lord, and my Spirit rejoyceth in God my Saviour.

Becauſe he hath regarded the humility of his hand-maid.

Holy

Holy Virgin, all generations ſhall call thee Bleſſed.

For he that is mighty hath done to thee great things, and holy is his Name.

And his mercy is on them that fear him throughout all generations.

He hath ſhewed ſtrength in his arm, he hath ſcattered the proud in the imaginations of their hearts.

He hath put down the mighty from their ſeats, and exalted the humble.

He hath filled the hungry with good things, and the rich he hath ſent empty away.

He hath holpen his ſervant *Iſrael* in remembrance of his mercy.

As he ſpake to their Fathers, *Abraham*, and to his ſeed for ever.

Let us pray.

DEfend, O Lord, with the protection of peace thy ſervants truſting in the merits of Jeſus, and the patronage of the Bleſſed Virgin his Mother; and keep us from all our enemies, and from all dangers: Through Jeſus Chriſt our Lord. *Amen.*

GRant to thy ſervants, O Lord, to enjoy continual health of body and mind, and that by the glorious interceſſion of the Bleſſed Virgin *Mary* we may be delivered from preſent ſorrows, and obtain eternal felicity, thro Jeſus Chriſt our Lord. *Amen.*

ALmighty God, and moſt merciful Father, who gaveſt thy only begotten Son to be born of an humble Virgin, that we might be advanced to the adoption of thy children, favourably regard the imperfect Prayers of thy ſervants, which we here preſent unto thee by the efficacious

cious interceſſion of the bleſſed Virgin *Mary*, and grant that as her Purity is exalted by thee to the higheſt degree of glory, ſo her Charity may obtain for us the eſpecial aſſiſtance of thy grace through Jeſus Chriſt our Lord. *Amen.*

O Almighty Eternal God, who didſt ſo prepare the Body and Soul of the glorious Virgin *Mary*, by the co-operation of the Holy Ghoſt, that it became a worthy habitation for thy Son. Grant that, in whoſe commemoration we rejoyce, by her pious and prevalent interceſſion we may be delivered, both from preſent evils, and everlaſting death, thro Jeſus Chriſt our Lord and Saviour. *Amen.*

Litanies of the *Holy Angels.*

O God the Father of Heaven, *Have mercy on us.*

O God the Son, Redeemer of the World, *Have* &c.

O God the Holy Ghoſt, proceeding from the Father and the Son, *Have mercy on us.*

Holy *Mary*, Mother of God, and Queen of Angels, *Pray for us.*

Holy Angels, who ſtanding before the high and mighty Throne of God ſing continually Holy, Holy, Holy, *Pray for us.*

Holy Angels, who always behold the face of God in Heaven, and ſerve before his Throne, and who always obey his word, and do his will; *Pray for us.*

Holy Angels, who have committed to you from God the care and cuſtody of Man; miniſtring Spirits, ſent forth to miniſter to them who ſhall be heirs of Salvation; *Pray for us.*

Holy

Holy Angels, Governors of Provinces; Protectors of Kingdomes; Defenders of the Church; Conservators of the Elect; *Pray for us.*

Holy Angels, carrying up the prayers and services of men to God; and bringing down God's blessings unto men; *Pray for us.*

Holy Angels, that excel in strength, restraining the power of evil Spirits, and malice of wicked men; *Pray for us.*

Holy Angels, that rejoyce in the Conversion of any one Sinner that doth penance; *Pray for us.*

St. *Michael*, Prince of the heavenly Host, who castedst out of heaven the Dragon with his Apostate Angels; mighty Prince, who always standest to help the people of God; *Pray for us.*

St. *Michael*, the Receiver of the Souls of the faithful, and Conducter of them into Paradise; *Pray for us.*

St. *Gabriel*, who revealedst to *Daniel* the sacred Visions; who warredst against the Prince of the Persians for the people of God; who publishedst to *Zachary* the birth, and office of St. *John* Baptist; and, sent from God to the Blessed Virgin, wast the happy Messenger of the Incarnation of the eternal Word of God; *Pray for us.*

St. *Raphael*, one of the Seven which assist before our Lord; the holy conducter of *Tobias*; the restorer of sight, and powerful expeller of evil Spirits; *Pray for us.*

Holy *Seraphin*, who with a burning coal purified the lips of *Esaias*; *Pray for us.*

Holy *Cherubin*, who wast set to keep the way of the Tree of Life; *Pray for us.*

O Holy Angels, who in executing judgment on *Sodom*, deliveredst just *Lot* vexed with their filthy conversation; *Pray for us.*

Holy Angels, who ascended and descended upon *Jacob*'s Ladder; *Pray for us.*

Holy

Holy Angel, who deliveredſt *Jacob* from all evil; *Pray for us.*

O Angel of God, who, in ſmiting all the firſt born of *Egypt*, paſſedſt over the houſes of the *Iſraelites*; who conductedſt them into the land of Promiſe, and deliveredſt the Law unto *Moſes*; *Pray for us.*

O Prince of the Hoſt of God, who waſt ſent to aid *Joſhuah*, and who deſtroyedſt of the Aſſyrians, warring againſt God's people, an hundred fourſcore and five thouſand in one night; *Pray for us.*

Holy Angel, who when *Daniel* was caſt into the Lyon's Den, ſhuttedſt up their mouths, that they might not hurt him; *Pray for us.*

Holy Angels, who joyfully ſung, Glory to God on high, at the Birth of the Saviour of Mankind; *Pray for us.*

Holy Angels, who miniſtred to our Lord when anhungred in the Wilderneſs; *Pray for us.*

Holy Angel, who comfortedſt our Lord in his Agony; *Pray for us.*

Holy Angels, who firſt declared the joyful news of our Lord's Reſurrection; *Pray for us.*

O ye Angels of God, who brought out of priſon, and ſet at large the Apoſtles, and St. *Peter*, and ſtruck with an ignominious death proud *Herod*, not giving Honor to God; *Pray for us.*

Holy Angels, who carried the Soul of *Lazarus* into *Abraham*'s Boſome; *Pray for us.*

O Holy Angels, who ſhall come with our Saviour in his Majeſty to judgment, and at the end of the world ſhall gather the Elect from the four winds, and ſeparate the wicked from amongſt the juſt, and gather all ſcandals out of the Kingdome of Chriſt; *Pray for us.*

O all ye Orders of Bleſſed Spirits, Angels, and Arch-Angels, Vertues, and Thrones, Dominions, Principalities, and Powers, Cherubin, and Seraphin; *Pray for us.*

O Christ, who art placed above all Principalities, and Powers, and Thrones, and Dominions, and every name that is named not only in this world, but that to come; *Have mercy on us.*

From all dangers, *By thy Holy Angels, Deliver us, O Lord.*

From the temptations, snares and illusions of the devil, *By thy Holy Angels, Deliver us, O Lord.*

From all filthy and unclean cogitations and suggestions, *By thy Holy Angels, Deliver us, O Lord.*

From the counsels and malice of wicked men, and all evil company, *By thy Holy Angels, Deliver us, O Lord.*

From sudden and unprovided death, *By thy Holy Angels, Deliver us, O Lord.*

We sinners beseech Thee to hear us, O Lord.

That thou wouldst spare us, and give thy Holy Angels charge over us to keep us in all our ways; *We sinners* &c.

That thou wouldst direct and govern thy Church, and grant to all Christian Societies unity, peace, and concord by the Ministration of thy Holy Angels; *We sinners* &c.

That thou wilt be pleased at the hour of death to guard us with the defence and protection of thy Holy Angels; *We sinners beseech Thee to hear us, O Lord.*

That thou wilt be pleased to transport our Souls, when they depart out of our bodies, into the heavenly mansions by their ministry; *We sinners beseech thee to hear us.*

That thou wouldst grant eternal rest to all the faithful departed in the blessed Society of thy Holy Angels; *We sinners beseech Thee to hear us, O Lord.*

O Lamb of God that takest away *&c.*

Our Father which art Heaven, *&c.*

A Hymn

A Hymn.

PRaiſe our Lord from the Heavens; praiſe our Lord from the heights.

Praiſe our Lord all ye his Angels, praiſe him all his Hoſts.

Bleſs our Lord all ye Angels of his, powerful in ſtrength, doing his will, fulfilling his word.

O all ye Powers of our Lord, bleſs ye our Lord, ye miniſtring Spirits that do his will.

Bleſs our Lord O my Soul, and forget not all his Benefits.

Who hath delivered thy life from deſtruction, who crowneth thee with mercy, and tender compaſſion.

For he hath given his holy Angels charge over thee, to keep thee in all thy ways.

They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.

Thou ſhalt tread upon the Lyon and Adder, the young Lion and Dragon ſhalt thou trample under feet.

He ſhall ſend his Angels round about them that fear him, and deliver them.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be world without end. Amen.

Before the Angels will I ſing praiſe unto thee.

I will adore towards thy holy Temple, and praiſe thy Name, O Lord.

O Lord hear our Prayers.

And let our cry come unto Thee.

Let us pray.

O Eternal God, who in thy wonderful providence haſt made the Angels miniſtring Spirits, and ſendeſt them in miſſion for the good of thine Elect, behold with pity the temptations and dangers, to which the frailty of our nature is perpetually expoſed, and give thy holy Angels charge to bear us in their hands, and cover us under the ſhadow of their wings, that being guided thro the deſert of this life by their ſafe conduct, we may enter at laſt into the land of Promiſe, and rejoyce for ever in their bleſſed Society, thro Jeſus Chriſt our Lord. *Amen.*

O Almighty and everlaſting God, who madeſt us thy unworthy Servants after thy own Image, and haſt deputed thy holy Angels for our Keepers; Grant unto thy Servants, that by their defence and cuſtody we happily paſs thro all dangers of Body and Soul, and after this life ended attain to everlaſting joys together with them, thro Jeſus Chriſt. *Amen.*

WE beſeech you, O Angelical Spirits, our faithful Guardians and Keepers, direct and guide us by the divine Bounty committed to your care and protection, this day and for ever, in the way of peace, proſperity and ſafety; defend us likewiſe from every evil ſpirit, and dangerous temptation, until we arrive to the bleſſed Viſion in our heavenly Country; and there together with you, and all the Saints, praiſe the common Saviour of us all for ever and ever. *Amen.*

O Holy *Michael*, the Arch-angel, Prince of the Hoſt of Heaven, who ſtandeſt always for the help of the people of God, who foughteſt with the great Dragon, that old Serpent, and threweſt him out of Heaven, and valiantly

valiantly defendeſt the Church of God; ſo that the gates of Hell cannot prevail againſt it: We beg of thee from the bottome of our hearts to aſſiſt us in this our difficult and dangerous Combat, which we weak and infirm creatures are to wage with the ſame enemy, that we may manfully reſiſt, and happily overcome him, thro Jeſus our Lord. *Amen.*

The Litany of all *Saints.*

O God the Father of Heaven, *Have mercy on us.*
O God the Son, Redeemer of the World, *Have* &c.
O God the Holy Ghoſt, proceeding from the Father and the Son, *Have mercy on us.*
O Sacred Trinity one God, *Have mercy on us.*
Holy *Mary*, choſen to be the Mother of God, bleſſed among Women, who art called Bleſſed to all Generations; *Pray for us.*
O all ye holy Angels, who always ſtand in the preſence of God ready to praiſe and obey him, and to miniſter for the good of men; *Pray for us.*
O all ye holy Patriarchs and Prophets, friends of God, and lovers of Juſtice, who with ardent deſires and ſighings expected the coming of the Meſſias, and prefigured it by ſeveral Types and Prophecies; *Pray for us.*
St. *John* Baptiſt, the Fore-runner of the Meſſias, and grand Exemplar of Penance; *Pray for us.*
St. *Joſeph*, Husband to the Mother of God, and Foſter-Father of Chriſt; *Pray for us.*
O all ye holy Apoſtles, Evangeliſts, and Diſciples of our Lord, who left all to follow him, and abode with him in all

all temptations, who were witneſſes of all his actions, and admitted to all his ſecrets; *Pray for us.*

Who ſpread over all the earth the ſound of the Goſpel, who were ſent forth as Lambs in the midſt of Wolves, and being infirm and ignorant, and baſe according to the fleſh, confounded the power and wiſdome of the world; *Pray for us.*

Who endued with power from above, and ſtrengthened by the Holy Ghoſt, boldly profeſſed Chriſt, and ſhed your blood for him; *Pray for us.*

Who rejoyced in that you were counted worthy to ſuffer reproach for the name of Jeſus: and who ſhall ſit upon twelve Thrones judging the twelve Tribes of *Iſrael*; *Pray for us.*

St. *Peter*, Prince of the Apoſtles, who lovedſt our Saviour more than the reſt, and to whom our Lord at his departure committed the feeding of his Sheep; *Pray for us.*

St. *Paul*, a choſen veſſel, Doctor of the Gentiles, who labouredſt more than them all; *Pray for us.*

St. *N.* whoſe holy Memory and Feſtival we this day commemorate; *Pray for us.*

St. *John*, the Diſciple beloved above the reſt, to whom our Saviour at his death commended his Mother; who didſt vindicate the Divinity of Chriſt; and to whom were revealed things to come, even to the end of the world; *Pray for us.*

O all ye holy Martyrs, who living godly in this world, ſuffered Perſecution, and rejoyced in the Croſs of our Lord; who hated your own Souls in this world, and preſerved them to eternal life; who ſuffered reproaches and whippings, bonds and impriſonments, were ſtoned, cut in peices, and ſundry ways tried; *Pray for us.*

Who came out of great Tribulation, and waſhed your garments in the blood of the Lamb, and ſerve in his Temple day and night; *Pray for us.*

Who

Who neither thirſt, nor hunger, any more, neither doth any heat light upon you; who follow the Lamb whereſoever he goeth, who leadeth you to the fountains of living water, and hath wiped all tears from your eyes; *Pray for us.*

St. *Stephen*, the firſt Martyr of Chriſt, whom full of the Holy Ghoſt, thine enemies could not reſiſt; who prayedſt for thy Perſecutors; *Pray for us.*

All holy Popes, Biſhops, Prieſts, Doctors, and Confeſſors, who being Souldiers for God, did not intangle your ſelves with things of this world; who were ſet over the Church of God by his Spirit; *Pray for us.*

Who bore the heat and burthen of the day in the Vineyard of our Lord; who watched over your flocks as thoſe that were to give an account for their Souls; who enlightened many in righteouſneſs, and now ſhine as lights in the Firmament, and as ſtars in all Eternity; *Pray for us.*

All holy Monks and Hermites, who taking up your Croſs followed Chriſt; who, not thinking that you had comprehended, preſſed on to that which was before you; who bore chearfully the light burthen and eaſy yoke of our Lord; *Pray for us.*

Who made your ſelves Eunuchs for the Kingdome of God, who chaſtiſed your bodies, and brought them into ſubjection; who being dead to the world led a hidden life with Chriſt in God; and who having put your hands to the Plow looked not back; *Pray for us.*

All holy Virgins, who, imitating here the Purity of Angels, now rejoyce in the perpetual enjoyment of your heavenly Bridegroom; *Pray for us.*

All holy Virgins and Widows, who with a conſtant purpoſe of Continency and Chaſtity offered up your bodies a living Sacrifice to God, and now celebrate perpetual Nuptials with the Bridegroom; *Pray for us.*

All holy Saints of God, who ſtrove to enter in at the ſtrait

ſtrait gate, which leadeth to life, and took the Kingdome of Heaven by violence; *Pray for us.*

Who thro many Tribulations and Perſecutions have entred into the kingdome of heaven; who firſt ſought the Kingdome of God and its Juſtice; who counted all things loſs that ye might gain Chriſt; *Pray for us.*

'Who uſed this world as tho you uſed it not; who be-'ing poor in Spirit merited the poſſeſſion of the Kingdome 'of heaven, who being meek and patient under injuries 'poſſeſs now the land of the living; who hungred and 'thirſted after righteouſneſs, and are now ſatisfied with 'the pleaſures of heaven; who ſhewing mercy to your 'Neighbours have obtained abundant mercy; who be-'ing clean in heart do ſee God; *Pray for us.*

'Who loving peace, rejoyce now in the name and in-'heritance of the Sons of God; who loved your enemies, 'and did good to thoſe that hated you; who could do all 'things thro him that ſtrengthened you; *Pray for us.*

Who continued unto the end, and therefore were ſaved; who were inebriated with the plenty of God's houſe, and ſatisfied with the torrent of his pleaſure; who dwell in the houſe of God, and praiſe him for ever and ever; who, being ſecure of your own Salvation, with abundant charity are ſolicitous for ours; *Pray for us.*

JESU, King of the Patriarchs, and Light of the Prophets. Maſter of the Apoſtles, and Fortitude of the Martyrs. The Sanctity of the Confeſſors, and Purity of Virgins; *Pray for us.*

Be merciful, and ſpare us, O Lord.

Be merciful, and hear us, O Lord.

From all evil, *Deliver us, O Lord.*

By all thy Saints and Elect people, *Deliver us, O Lord.*

By thy faithful ſervants, who continually ſtand in thy preſence; by thy dearly beloved, and friends, who reign with thee in heaven; *Deliver us, O Lord.*

By

By the holineſs and interceſſion of all thine Elect; by the death of thy Saints precious in thy ſight; *Deliver us, O Lord.*

We ſinners beſeech Thee to hear us, O Lord.

That thou wouldſt make us partakers of the fellowſhip with all thoſe that fear thee, and keep thy commandments: that we, together with thy Saints, may ſtrive to enter in at the ſtrait gate: that beholding the converſation of thy Saints, we may alſo imitate their faith and patience: *We ſinners beſeech Thee to hear us.*

That we may keep inviolably the Catholick Faith, ſo ſtoutly maintained by them: that, like as thine Elect in heaven, ſo we may readily do thy will on earth; that we may hate our own Souls in this world that we may preſerve them to eternal life; that thou wouldſt vouchſafe to admit us into the inheritance of thy choſen in light: *We ſinners beſeech Thee to hear us.*

That we may continually praiſe thee in thy Saints; that we may laud thee with thy Saints in Heaven, and magnify thee for ever; *We ſinners beſeech Thee to hear us.*

O Lamb of God, that takeſt away the ſins of the world.

Our Father which art in Heaven, *&c.*

PRaiſe the Name of our Lord, praiſe him ye Servants of our Lord.

Who ſtand in the houſe of our Lord, in the courts of the houſe of our God.

Praiſe our Lord, for he is good; ſing unto his Name, for it is ſweet.

Sing unto our Lord a new Song; his Praiſe in the congregation of his Saints.

For our Lord taketh pleaſure in his people; he will magnify the meek with Salvation.

Let the Saints be joyful in glory: let them ſing aloud upon their beds.

Let the high Praiſes of God be in their mouth; and a two-edged Sword in their hand.

To execute vengeance upon the Nations; and puniſhment upon the people.

To bind their Kings with chains; and their Nobles with fetters of Iron.

To execute upon them the Judgment written: This Honor have all his Saints. *Hallelujah.*

Let us pray.

WE give thee thanks, O Lord, with all our hearts, for that thou haſt choſen thy Saints, and juſtified them by thy infinite grace; for that thou haſt prevented them with the bleſſings of thy ſweetneſs, and preſerved them in their way thro all the impediments of their Salvation: We give thee infinite thanks, O God, for all the Graces and Benefits which thou haſt beſtowed upon them in time, and reſerved for them to Eternity. O ye bleſſed Servants, and Friends of God, who, confirmed in all Grace, and now have received the Crown of heavenly Glory, and with joy behold the Sacred Trinity face to face, praiſing him with unſpeakable gladneſs everlaſtingly, obtain for us your Supplicants free pardon of our ſins, and a perfect denial of our ſelves, that we may follow your ſteps thro the narrow way; as alſo an intimate and ſincere love of God, wherewith you being enflamed have valiantly and gloriouſly overcome the world, the fleſh, and the devil, with all the croſſes of this preſent life; pray for us now and at the hour of our death, that when we are to paſs hence, and to appear before the fearful Tribunal of the great Judge, he would not enter into judgment with us, but judge us according to his infinite mercy:

mercy: that ſo at length we may be admitted into the bleſſed Fellowſhip in that ſupernal Jeruſalem, where we altogether may praiſe, extol, and magnify our Lord God for ever and ever. *Amen.*

O Lord God, multiply upon us thy Grace, and grant us to follow in a holy profeſſion the joy of thy Saints, whoſe memories we celebrate; through Jeſus Chriſt thy only Son our Lord. *Amen.*

MOſt gracious God, the Author of all Sanctity, and lover of Unity, whoſe wiſdome hath eſtabliſhed an admirable communion between thy Church triumphant in heaven, and militant on earth, as members of the ſame myſtical Body, whereof thy Son Chriſt Jeſus is the Head: mercifully grant, that as thy Bleſſed without ceaſing pray to thee for us, we may continually praiſe thee for them; and, in correſpondence to their perfect Charity, with pious obſervance celebrate their memories, till we all meet before thy glorious Throne, and with one heart adore the Saviour of us all; who with Thee and the Holy Ghoſt, liveth and reigneth one God world without end. *Amen.*

O All ye bleſſed Saints of heaven, and Spirits Angelical, whom God, with the brightneſs of his preſence, makes everlaſtingly joyful, pray for us. We ſalute and honour you, we give praiſe and thanks to our Lord, who hath choſen you, and made you eternally happy with his benedictions; obtain from him for us forgiveneſs, obtain for us grace, that at the end of this frail life, we may be admitted to the fruition of your heavenly Society, thro Jeſus Chriſt our Lord. *Amen.*

ALmighty God, and moſt merciful Father, favourably regard the imperfect Prayers of thy ſervants here on

earth, which we preſent unto thee, by the moſt efficacious interceſſion of our fellow members, the Saints in heaven; and grant that as their Sanctity is exalted by thee to a ſupreme degree of glory, ſo their Charity may obtain for us the eſpecial aſſiſtance of thy Grace, thro Jeſus Chriſt our Lord. *Amen.*

GRant, O Almighty God, that we who celebrate the Memories, and reverence the Holineſs of all thy Saints, may be aſſiſted with Thee by their interceſſion, and rejoyce in their protection, thro Jeſus Chriſt. *Amen.*

O Almighty and Eternal God, who vouchſafeſt us the Grace to reverence the Holineſs of all thy Saints, Grant us we beſeech Thee the deſired plenty of thy mercy, by their multiplied interceſſions, thro our Lord Jeſus Chriſt. *Amen.*

The LITANY of *Penitents.*

O God the Father of heaven our Creator, *Have mercy on us.*

O God the Son, our Redeemer, *Have mercy on us.*

O God the Holy Ghoſt, our Sanctifier, *Have mercy* &c.

O ſtrong, juſt and jealous God, taking revenge upon all ſin and iniquity, who ſpareſt not the Angels that ſinned, but caſteſt them down into hell to be tormented; *From thy great wrath, good Lord, deliver us.*

Who haſt appointed death the ſtipend of Sin, who didſt ſhut *Adam*, after he had ſinned, out of Paradiſe, and ſubjecteſt him to many Curſes; *From thy great wrath, good Lord, deliver us.*

Who

Who ſparedſt not the old world, but puniſhedſt it, overwhelmed in ſin, by the flood; *From thy great wrath,* &c.

Who utterly conſumedſt *Sodom* and *Gomorrah* burnt to aſhes; and miraculouſly puniſhedſt *Pharoah* and the Ægyptians hardening their hearts againſt thee; *From thy great wrath, good Lord, deliver us.*

Who ſparedſt not thine ancient people the Jews rebelling againſt thee; but deliveredſt them up into the hands of their enemies, and into the Babyloniſh Captivity; *From thy great wrath, good Lord, deliver us.*

Who at laſt ſcatteredſt them throughout all the world, whilſt perſevering in their ſins; and gaveſt thy beloved City and thy Sanctuary to be trodden under foot of the Enemy; *From thy great wrath, good Lord, deliver us.*

O God, to the relenting and penitent gracious and merciful, long-ſuffering and abundant in mercy, and repenting thee of evil; who loveſt every thing, and hateſt nothing, that thou haſt made; *From thy great wrath,* &c.

Who pitieſt all, and winkeſt at the ſins of men for their amendment of life; who wouldſt have none to periſh, but all be converted; and in whoſe preſence there is joy over one ſinner that doth penance; *From all thy great wrath,* &c.

Who calledſt *Adam* after his fall to the acknowledgment of his fault; and who, upon *Moſes*'s Prayer, forgaveſt the tranſgreſſions of thy people againſt thee; *From thy great wrath, good Lord, deliver us.*

Who frequently reſtoredſt the Iſraelites, after they had ſinned when turning unto thee being penitent, out of the hands of their enemies; *From thy great wrath,* &c.

Who puttedſt away *David*'s ſin confeſſing and doing penance in ſackcloth and faſting; who ſparedſt *Ahab* humbling himſelf and doing penance; *From thy great wrath, good Lord, deliver us.*

Who heardſt *Manaſſes* repenting, and reſtoredſt him to his Kingdome; who heardſt *Jonah* crying unto thee out

of

of the belly of the Whale, after he had run away from thee; who pardonedſt the Ninevites doing penance in faſting, ſackcloth, and aſhes; *From thy great wrath*, &c.

JESU, Son of the living God, who cameſt into this world to ſave ſinners; the good Shepherd, who cameſt to ſeek and to ſave that which was loſt; *From thy great wrath, good Lord, deliver us.*

Who being to redeem the world, ſent'ſt *John* the Baptiſt the Preacher of Penance, and gaveſt him to be a wonderful pattern thereof in the ſeverity of his diet and raiment; *From thy great wrath, good Lord, deliver us.*

JESU, who tho thou kneweſt no ſin, yet was frequent in faſtings, watchings, and other acts of Penance; *From thy great wrath, good Lord, deliver us.*

Who declaredſt the Publican, acknowledging his guilt with ſorrow, and humbly beating his breaſt, to be juſtified; who calledſt the Publicans and Sinners, and not the Juſt, to repentance; and broughteſt Salvation to the houſes of *Matthew* and *Zacheus* being penitent; *From thy great wrath, good Lord, deliver us.*

Who deliveredſt thoſe that were afflicted with diſeaſes by Satan, firſt forgiving their ſins; who, by the example of the Prodigal Son returning to his Father, haſt given poor ſinners great hopes of pardon and forgiveneſs; *From thy great wrath, good Lord, deliver us.*

Who mercifully abſolvedſt the Woman taken in Adultery; and who forgaveſt much to *Mary Magdalen* a Sinner, becauſe ſhe loved much; *From thy great wrath*, &c.

Who by graciouſly looking upon *Peter* after he had denied thee thrice, broughtſt him to confeſſion of his Sin, and bitter tears of Penitence; and who miraculouſly calledſt St. *Paul*, when a great Perſecutor, and making havock of thy Church: *From thy great wrath*, &c.

Who didſt bear our ſins in thy Body, upon the Croſs; and waſt made a propitiation for us; *From thy great* &c.

We

We confeſs unto thee, O Lord, our tranſgreſſions, and the tranſgreſſions of our fore-fathers, by which we with them have offended thee, and walked contrary to thy commandments; *Be merciful, and ſpare us, O Lord.*

Behold, we were conceived in ſin, and in iniquity did our Mothers bring us forth; and as we have multiplied our days, ſo have we multiplied the number of our tranſgreſſions; *Be merciful, and ſpare us, O Lord*

We have ſinned by our vain thoughts, and the unlawful deſires of our hearts; the idle and wicked words of our lips; by our wicked works, and our whole life ſpent unprofitably; *Be merciful, and ſpare us, O Lord.*

We have ſinned againſt thee by unthankfulneſs for thy benefits; by impatience under thy chaſtiſements; and our care to fulfil our own ſinful luſts, more than thy holy commandments; *Be merciful, and ſpare us, O Lord.*

We have ſinned againſt our brethren, not doing to others, as we would have them do to us; *Be merciful*, &c.

We have ſinned againſt our ſelves, by preferring the profits of this preſent world, before our eternal happineſs; *Be merciful, and ſpare us, O Lord.*

We have ſinned by deferring our Converſion, and putting off our good purpoſes of amending our lives; by expoſing our weak nature to new temptations; by neglecting many opportunities of doing good; and even our beſt endeavours have been full of imperfections; *Be merciful, and ſpare us, O Lord.*

We have ſinned by not improving thoſe talents thou haſt beſtowed upon us; by looſing our precious time, and neglecting the means thou haſt afforded us for the promoting of our Salvation; *Be merciful, and ſpare us, O Lord.*

Our iniquities have multiplied over our heads, and our tranſgreſſions have grown up to the heavens; to thee, O Lord, belongeth mercy and forgiveneſs, but unto us ſhame and confuſion of face; *Be merciful, and ſpare us*, &c.

Juſt

Juſt art thou, O Lord, in all the evils that have befallen us; for thou haſt dealt righteouſly with us, but we have done wickedly; and our deſtruction is from our ſelves:

Be merciful, and ſpare us, O Lord.

Be merciful, and ſpare us, O Lord.

From all Evil, *Deliver us, O Lord.*

From all Sin, *Deliver us, O Lord.*

From all profaneſs and contempt of Sacred things; from all Superſtition and Hypocriſy; from Idolatry and worſhiping of thee according to our own fancy; from raſh ſwearing, perjury and curſing; *Deliver us, O Lord.*

From neglect in coming to, and irreverence in celebrating, thy holy ſervice; *Deliver us, O Lord.*

From diſobedience to our Superiors, and doing injuries to our Neighbour; from anger, and contention; from couſining, and fraud; from lying and back-biting; *Deliver us, O Lord.*

From all wicked deſires; from wanton thoughts, filthy concupiſcences and uncleanneſs, from luſt of the fleſh, and luſt of the eyes; *Deliver us, O Lord.*

From pride, covetouſneſs, and luxury; from envy, anger and gluttony; from ſloth in things concerning our eternal Salvation, and all other mortal ſin; *Deliver us,* &c.

From all impatience and murmuring againſt the righteous Diſpenſations of thy Divine Providence; *Deliver* &c.

From all Schiſm and Hereſy; from preſuming on our own judgments; from all ſeducing of others into ſin; *Deliver us, O Lord.*

From relapſing into thoſe ſins of which we have once repented; from hardneſs of heart, and ſecurity of an evil conſcience; *Deliver us, O Lord.*

From the ſight of the angry Judge; from being placed at thy left hand, and hearing that fearful ſentence; *Deliver us, O Lord.*

From the worm that dies not, and the fire that is unquench-

quenchable, from the bitter pains of eternal death; from the gates of hell, and power of darkneſs; *Deliver us*, &c.

By the paternal bowels of God the Father; by the bloody wounds of God the Son; by the ineffable goodneſs of God the Holy Ghoſt; *Deliver us, O Lord.*

By that Name, beſides which there is no other given under heaven by which we can be ſaved; by the blood of the New Teſtament, and propitiation for the whole world; *Deliver us, O Lord.*

We ſinners beſeech Thee to hear us, O Lord.

That thou wouldſt vouchſafe to bring us to true Penance; and that we may always bear in memory, in the bitterneſs of our Souls, the ill ſpent years of our forepaſt life; *We ſinners beſeech Thee to hear us.*

That thou wouldſt be pleaſed to enlighten our minds, to the finding out of our ſecret ſins, and of ſuch, as formerly known, are now forgotten by us; *We ſinners* &c.

That we may duly perform the penances enjoyned us by our Ghoſtly Fathers; and that we may judge our ſelves, and ſo eſcape thy juſt judgments; *We ſinners* &c.

That we may chaſtiſe our bodies, and bring them into ſubjection, and that we may no more live after the fleſh, but by the ſpirit mortify the deeds thereof; *We ſinners* &c.

That we may voluntarily forbear the pleaſures and cuſtomes of this life, to the end that we may give our ſelves, without interruption, to the painful exerciſes of penance; *We ſinners beſeech Thee to hear us.*

That we may bewail our ſins in ſackcloth and aſhes, and humble our Souls before thee in watchings and prayers, weeping, and mourning, night-exerciſes, and ſolitude; *We ſinners beſeech Thee to hear us.*

That taking revenge on our ſelves, we may break off our ſins by faſtings, and abſtain from things grateful, and pleaſant to our ſenſes; *We ſinners beſeech Thee* &c.

That we may readily expoſe our ſelves to contempt,

and disgrace from men, thereby to take revenge upon our pride, and wickedness, against thee; *We sinners* &c.

That, to the glory of thy name, and shame and confusion of our own faces, we may confess our sins to the Ministers thou hast appointed, that we may more easily obtain pardon from thee; *We sinners beseech Thee to hear us.*

That we may freely confess to our neighbours the wrong we have done them, and humbly beg pardon of them; restore what we have wrongfully taken or withheld from them, and make reparation for any losses, thereby to escape thy just revenge upon us; *We sinners* &c.

That we may freely forgive others trespasses against us, or any satisfactions due from them to us, whereby we may have hope that thou wilt forgive ours against thee; *We sinners beseech Thee to hear us.*

That we may break off our sins by alms, and our transgressions by shewing mercy to the poor; that we feed the hungry, cloath the naked, visit the sick, forgive our enemies, and shew mercy to all, whereby we may the more easily obtain mercy from thee; *We sinners* &c.

That, putting on the whole armour of God, we may hereafter be able to stand against all the wiles of the Devil; *We sinners beseech Thee to hear us.*

That we may bring forth fruits worthy of Penance in due season; and that we may work out our Salvation with fear and trembling; *We sinners beseech Thee to hear us.*

That thou wouldst be pleased to afflict and purge us here, and spare us eternally hereafter; *We sinners* &c.

That going with confidence unto the throne of Grace, we may obtain mercy, and find it in an acceptable time; *We sinners beseeeh Thee to hear us.*

O Lamb of God, who takest away the sins of the world:
Spare us, good Lord.

O Lamb of God, who takest away the sins of the world:
Hear us, good Lord.

O Lamb

O Lamb of God that takeſt away the ſins of the world:
Have mercy upon us.
O Chriſt hear us. O Chriſt hearken to us.
Lord have mercy upon us.
Chriſt have mercy on us.
Lord have mercy on us.

Our Father, *&c.*

A Pſalm.

O Lord deal not with us according to our ſins.
Nor reward us according to our iniquities.
O Lord remember not our former tranſgreſſions.
Let thy mercies ſpeedily prevent us, for we are brought very low.
Help us O Lord our Saviour.
And for the glory of thy Name deliver us, and be merciful to our tranſgreſſions.
Cleanſe us, O Lord, from our ſecret ſins.
And keep us from other mens ſins.
Remember not our offences, O Lord, nor the offences of our Fore-fathers.
Neither take thou vengeance on our ſins.
Deliver not our Souls to the devouring Beaſt.
And forget not the Souls of thy poor [ſervants] *for ever.*
O Lord turn away thy face from our ſins.
And blot out all our iniquities.
Reſtore unto us the joy of thy Salvation.
And eſtabliſh us with thy principal Spirit.
O Lord hear our Prayers.
And let our cry come unto thee.

O Benigne &c.

Or This.

O Lord, correct us not in thine anger; neither chaſtiſe us in thy fury.

We acknowledge our iniquities againſt our ſelves unto thee, O Lord, that thou may'ſt forgive the hainouſneſs of our ſins.

O Lord, all our deſire is before thee, and our ſighing is not hid from thee.

Have mercy upon us, O Lord, according to thy great mercy.

And according to the multitude of thy mercies blot out all our tranſgreſſions.

Thou ſhalt ariſe, O Lord, and have mercy upon us, for it is time to have mercy upon us, yea the time is come.

If thou ſhouldſt be extreme to mark what is done amiſs, O Lord, who can ſtand?

Enter not into judgment with thy ſervants, O Lord, for in thy ſight ſhall no fleſh living be juſtified.

O Benigne *&c.*

Let us pray.

A Collect.

MOſt gracious God, the Fountain of all mercy and bleſſing, who deſireſt not the death of a ſinner, nor deſpiſeſt the tears of the penitent, favourably receive this our confeſſion, and effectually move our hearts to a true contrition, that, being pardoned the evils we have preſumed to do, we may be delivered from the evils we deſerve to ſuffer; and, aſſiſted by thy grace, may beſtow the ſhort remainder of our days in a more perfect denial of our corrupt inclinations, and more conſtant attendance to thy glorious promiſes: thro our Lord and Saviour Jeſus Chriſt, who with Thee and the Holy Ghoſt, liveth and reigneth one God world without end. *Amen.*

A Collect.

A Collect.

O Benigne Lord, pour, we beſeech thee, thy grace into our hearts, that we reſtraining our ſins by voluntary chaſtiſements, may rather be afflicted with ſome temporal ſufferings, than deputed to eternal puniſhments; thro Jeſus Chriſt our Lord. *Amen.*

Litanies *for the Sick, and thoſe that are Dying.*

O God the Father of heaven, *Have mercy on us.*
O God the Son, Redeemer of the world, *Have* &c.
O God the Holy Ghoſt, *Have mercy on us.*
O Sacred Trinity one God, *Have mercy on us.*

O Father of Mercies, and God of all Conſolation, who comforteſt us in all our tribulations; who ſuffereſt us not to be tempted above that which we are able to bear, but with the temptation giveſt ſtrength that we may be able to ſuſtain; *Have mercy on us.*

Who chaſtiſeſt and ſcourgeſt thoſe whom thou loveſt; who judgeſt and correcteſt us with weakneſſes, and ſickneſs, and death it ſelf, that we may not be condemned with the world; *Have mercy on us.*

Who breathedſt into man newly made after thy own Image the breath of life; *Have mercy on us.*

'Who madeſt not death, nor delighteſt in the deſtruction of the living; who plantedſt in the midſt of Paradiſe 'the Tree of life againſt the death of the body; *Have* &c.

'Who, after our firſt Parents had contracted the guilt 'of death, oppoſedſt the ſeed of the Woman againſt the 'malice

'malice of the Serpent; *Have mercy upon us.*

'Who createdst Herbs growing out of the earth, and 'innumerable other remedies for the use and necessity of 'man; *Have mercy on us.*

Who turnest man to destruction, and sayest, Return ye children of men; who woundest and healest, strikest and bindest up with thy hand, killest and makest alive; bringest down to the grave, and raisest from thence again; *Have mercy on us.*

Who savedst *Noah* from drowning in the Flood; *Lot* from burning in Sodom; and *Isaac* from imminent death; who, slaying all the first-born in Ægypt in one night, preservedst safe the Israelites; who deliveredst thy People stung with fiery Serpents, by looking up to the Brazen one; *Have mercy on us.*

'Who, at the Prayer of *Elias* and *Eliseus* thy Prophets, 'restoredst the dead to life again; who healedst *Naaman* 'the Syrian of his Leprosy by *Eliseus* the Prophet; *Have mercy on us.*

'Who freedst King *Ezechias*, praying unto thee in his 'weakness with tears, from his disease and death; who 'at length restoredst *Job* most miserably afflicted in his 'body by Satan; *Have mercy on us.*

JESU, Son of the living God, who wast sent to heal the broken in heart, to preach enlargement to the captives, and to comfort all that mourned; who tookest upon thee our infirmities, and barest our griefs; who wentest about doing good, and healing all that were sick, and oppressed of the devil; by whose power the blind received their sight, the lame walked, the lepers were cleansed, and the dead raised; *Have mercy on us.*

'Who curedst with thy word the man that had been 'Paralytick eight and thirty years; who healedst the 'woman that had been twelve years sick of her infirmity 'of blood, and spent all she had upon the Physitians, by 'the

'the touch of the hemm of thy garment; who reſtoredſt 'to perfect health the woman vexed with a Spirit of infir- 'mity, and bowed down eighteen years; *Have mercy* &c.

'Who reſtoredſt ſight to him that had been blind from 'his birth; who abſent curedſt the ſervant of the Centu- 'rion of eminent faith; who deliveredſt the woman of 'Canaan's daughter, having reſpect to the faith of her 'mother; *Have mercy on us.*

'Who raiſedſt the daughter of *Jairus*, Ruler of the 'Synagogue, being newly dead; who reſtoredſt to life 'the only Son of his Mother, that was dead and carried 'forth into the ſtreet; who raiſedſt *Lazarus*, after he had 'lain four days, from the grave; *Have mercy on us.*

Who, in thine Agony being ſorrowful unto death, ſweatedſt drops of blood; who praying that the cup of thy Paſſion, and death might paſs from thee, ſubmittedſt thy ſelf to the will of thy Father; who dying commend- edſt thy Spirit into the hands of thy Father; *Have mercy on us.*

Who by thy death deſtroyedſt him that hath the power of death and diſeaſes; who by thy Reſurrection procuredſt us a lively hope of our riſing alſo from death; *Have mercy on us.*

'Who, ſending the Holy Ghoſt upon the Apoſtles, a- 'dornedſt them with divers gifts of miracles, and heal- 'ings; who by the ſhadow of St. *Peter*, and the hand- 'kerchiefs and aprons brought from the body of St. *Paul*, 'healedſt many diſeaſes.

'Who gaveſt to them that believed on thee power to 'caſt out devils in thy name; to take up Serpents; to 'lay their hands upon the ſick, and heal them; *Have mercy on us.*

Who aſcending into heaven, art Lord of life, and haſt the power of death; *Have mercy on us.*

O Father of mercies, and God of all conſolation, who com-

comforteſt us in all our tribulations; who ſuffereſt us not to be tempted above that which we are able to bear, but with the temptation makeſt away to eſcape; *Have mercy on us.*

Who chaſtiſeſt, and ſcourgeſt thoſe whom thou loveſt; who judgeſt and correcteſt us with weakneſſes, and ſickneſs, and death it ſelf, that we may not be condemned with the world; *Have mercy on us.*

O Lamb of God that takeſt *&c.*

From the guilt and burthen of our ſins, *Deliver us*, &c.

From all the temptations and wiles, from all illuſions and aſſaults of the devil; *Deliver us, O Lord.*

From all impatience and murmuring againſt thy providence, from all weakneſs of mind; from diſtruſt and deſpair of thy mercy; from the fear of death; and too great a deſire of life; *Deliver us*, &c.

From diſtraction of mind about the things of this world, and neglect of preparing for life eternal; from grievous pain, and agony, which may withdraw our minds from thee; *Deliver us*, &c.

From thy wrath and heavy indignation; from the terrible ſentence of the ſupreme Judge; from the gates of hell and powers of darkneſs; from the bitter pains of eternal death; *Deliver us*, &c.

By the infinite and great mercies of God the Father; by the infinite and great merits of God the Son; by the grace and conſolations of God the Holy Ghoſt; *Deliver* &c.

By the pains of death which compaſſed thee about in the Garden at the approach of thy Paſſion; by thine agony and bloody ſweat; *Deliver us*, &c.

By thine affliction of heart on the Croſs when thou criedſt out unto thy Father; by the ardency of thy love, whereby thou undertookſt our ſorrows, and with thy ſtripes curedſt our wounds; *Deliver us*, &c.

By thy powerful Reſurrection, and glorious Aſcenſion; by

by thy gracious and moſt prevalent Interceſſion, and Mediation; *Deliver us*, &c.

In the time of our neceſſities and ſtraits; in the hour of death, and day of judgment; *Deliver us, O Lord.*

We ſinners beſeech Thee to hear us, O Lord.

That thou wouldſt not enter into judgment with thy ſervants, for in thy ſight ſhall no fleſh living be juſtified; that thou wouldſt not be extreme to mark our iniquities; for who can abide it? that thou wouldſt lighten our eyes that we ſleep not in death, leaſt at any time our enemy prevail over us; *We ſinners beſeech Thee to hear us.*

'That being delivered out of the hand of our enemies 'we may ſerve thee without fear in holineſs and juſtice 'all the days of our life; *We ſinners beſeech Thee to hear us.*

'That being made whole by thy grace from our diſeaſe 'we ſin no more leſt a worſe thing come unto us; *We ſinners beſeech Thee to hear us.*

That being uncertain of the time of our death, and thy coming to judgment, we may in time ſet in order our worldly affairs; that thou wouldſt vouchſafe us the grace to confeſs intirely, and be ſincerely contrite for our ſins; to forgive from our hearts all that have offended us, and make ſatisfaction to all whom we have injured; *We ſinners beſeech Thee to hear us.*

That being reconciled to thee and all the world, with a conſtant faith and firm hope, we may reverently receive the *Viaticum* of thy Sacred Body, and continue unto the end in thy grace and favour; *We ſinners beſeech* &c.

That, when and howſoever it ſhall pleaſe thee to diſpoſe of us, either for life or death, we may moſt chearfully ſubmit our ſelves to thy moſt holy will; that as we have received good from the hands of our Lord, ſo we may undergo evil with all patience; *We ſinners beſeech* &c.

That, we neglect not the chaſtiſement of our Lord, nor faint when we are reproved by thee; but looking up

to the Author and finisher of our Faith, who for the joy that was set before him endured the Cross, may run with patience the race that is set before us; *We sinners* &c.

That according to the multitude of the sorrows in our souls and bodies thy comforts may refresh our hearts: that, as the sufferings of Christ abound in us, so also our consolation may abound by Christ; *We sinners* &c.

That our diseases and all our bodily sufferings may work together for good to us that love God; that these momentany and light afflictions here may work in us an eternal weight of glory; *We sinners beseech Thee to hear us.*

That, whether we live, we may live unto God; or, whether we dye, we may dye unto God; that Christ may be glorified in our bodies, whether we live or dye; that neither life, nor death, nor any other creature may be able to separate us from Christ Jesus; *We sinners beseech* &c.

That, the earthly house of this our tabernacle being dissolved, we may possess an eternal habitation, not made with hands in heaven: that walking in the midst of the shadow of death we may fear no evil, because thou art with us; *We sinners beseech Thee to hear us.*

O Lamb of God, that takest away the sins of the world; *Spare us*, &c.

An Exercise of CONTRITION.

HAve mercy upon us, O Lord, for we are weak, O Lord, heal us for our bones are vexed.

Who can tell how oft he offendeth; O cleanse thou us, O Lord, from our secret sins, and preserve us, thy servants, from other mens sins.

O Re-

O Remember not the ſins and offences of our youth, but according to thy mercy look upon us, O Lord, for thy goodneſs; for thy Name's ſake, O Lord, be merciful to our ſins, for they are very great.

Behold our ſorrow and affliction, and forgive us all our ſins.

O Lord, our deſire is before thee, and our ſorrow is not hid from thee.

O Lord, take not thy mercy away from us, let thy loving kindneſs and truth always preſerve us.

For innumerable troubles are come upon us, our ſins have taken ſuch hold upon us that we are not able to look up.

Have mercy upon us after thy great mercy.

Remember not Lord our offences, but let thy loving mercies prevent us, for we are brought very low.

Help us, O Lord, of our Salvation for the glory of thy Name; O deliver us, and be merciful to our ſins, for thy Name's ſake.

Shew us thy mercy, O Lord, and grant us thy Salvation.

Enter not into judgment with thy ſervants for in thy ſight ſhall no man living be juſtified.

Out of the depths have we called unto thee, O Lord.

If thou Lord ſhould'ſt mark our iniquities, O Lord, who can endure it.

Let us pray.

O God, who by the patience of thy only begotten Son haſt broken the pride of the old Enemy, grant us, we beſeech thee, worthily to celebrate what he ſuffered for us, and by his example patiently undergo all adverſities: thro the ſame Jeſus Chriſt, thy dear Son our Saviour. *Amen.*

A Collect.

O God, the most gracious Maker, and merciful Redeemer of Mankind, fill us, whom thou hast laid upon the bed of sickness, with gladness of heart, and contentedness of Spirit, expel all the wiles of our enemy, and send us the Physitian of health, the Angel of peace, who may raise us by thy consolations that are cast down with great afflictions, that in this world we may receive succour, and in the world to come everlasting reward: thro Jesus Christ our Lord. *Amen.*

The LITANY for the *Dead.*

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Jesu receive our Prayers.
Lord Jesu grant our Petitions.

O God the Father, Creator of the world, *Have mercy on the Souls of all the Faithful departed.*

O God the Son, Redeemer of Mankind, *Deliver the Souls of the Faithful departed.*

O God the Holy Ghost, Perfecter of the Elect, *Accomplish the Bliss of the Faithful departed.*

O Sacred Trinity, three Persons and one God, *Give rest to the Souls of the Faithful departed.*

Blessed Virgin *Mary*, who by the special priviledge of Grace wast triumphantly assumed into the Kingdome of thy Son; *Pray for the Souls of the Faithful departed.*

Blessed

Bleſſed Patriarchs, and Prophets, Apoſtles, and Martyrs, Confeſſors and Virgins; all ye holy and pure Saints, who retaining at your deaths no irregular adherence to any creature were become of perfect capacity for immediate union to the Creator; *Pray for the Souls of the Faithful departed.*

Be merciful, O Lord, and pardon their ſins.

Be merciful, O Lord, and hear our Prayers.

From the ſhades of death, where their imperfect Penance of their ſins have deprived them for a time, of the bleſſed light of thy countenance; *Deliver them, O Lord.*

From all the evil, to which their defective mortifications in this world have expoſed them in the other; *Deliver them, O Lord.*

From any bonds of ſin, wherein they remain entangled by their diſorderly affections here; and from thy anger, which now they grieve to have provoked by their negligence and ingratitude; *Deliver them, O Lord.*

From any pains now juſtly inflicted on them, as the proper effects of their ſins; *Deliver them, O Lord.*

By the multitude of thy mercies, which have always ſhewed compaſſion on the frailties of humane nature; *Deliver them, O Lord.*

By the infinite merits of thy death upon the Croſs, when thou reconcileſt the world to thy Father; *Deliver them, O Lord.*

By thy victorious deſcent into Hell, to break aſunder the chains of death, and let the Priſoners go free; *Deliver them, O Lord.*

By thy glorious Reſurrection from the Grave, when thou openedſt the kingdome of Heaven to all Believers; *Deliver them, O Lord.*

By thy triumphant Aſcenſion into heaven, when thou ledſt Captivity captive, and promiſedſt to prepare a place for thy Servants; *Deliver them, O Lord.*

By

By thy dreadful coming to judge the world, when the works of every one ſhall be tried by fire; *Deliver them* &c.

We ſinners beſeech Thee to hear us, O Lord.

That it may pleaſe thee to viſit ſuch faithful, as are detained in any receptacles of ſorrow, or privation of bliſs; and tranſport them to the City of eternal peace; *We ſinners beſeech Thee to hear us.*

That it would pleaſe thee graciouſly to admit them into thy holy Sanctuary, where no unclean thing can enter; and to crown their hopes with everlaſting fruition; *We ſinners beſeech Thee to hear us.*

That thy beatifical Viſion, O Jeſus, may comfort them, and the glorious light of thy Croſs ſhine upon them; *We ſinners beſeech Thee to hear us.*

That thy holy Angels and beatifical Saints may bring them into the land of the living, and preſent them before thy throne; *We ſinners beſeech Thee to hear us.*

That they may with Hymns of Joy and Triumph adore the glorious Author of their happineſs; and eternally ſing Hallelujah's unto thee; *We ſinners beſeech* &c.

Son of God, fountain of Pity, *We beſeech Thee to hear us.*

King of dreadful Majeſty, who haſt the keys of Death and Hell; *We beſeech Thee to hear us.*

O Lamb of God, who ſhalt come with glory to judge the living and the dead; *Give reſt to the Souls of the Faithful departed.*

O Lamb of God, at whoſe preſence the earth ſhall be moved, and the heavens melt away; *Give reſt to the Souls of the Faithful departed.*

O Lamb of God, in whoſe bleſſed book of Life, their names are written; *Give eternal reſt to the Souls of the Faithful departed.*

The

The Antiphon.

DEliver us, O Lord, and all thy Faithful, in that day of terror, when the Sun and Moon ſhall be darkned, and the Stars fall down from heaven; in that day of calamity and amazement, when heaven it ſelf ſhall ſhake, and the Pillars of the earth be moved, and the glorious Majeſty of Jeſus come with innumerable Angels to judge the world by fire.

Deliver us, O Lord, in that dreadful day.

And place us with thy bleſſed at thy right hand for ever.

O Lord, hear our Prayers.

And let our Supplications come to thee.

ALmighty God, with whom do live the Spirits of the perfect, and in whoſe holy cuſtody are depoſited the Souls of all thoſe that depart hence in an inferior degree of thy grace, who, being by their imperfect Charity rendred unworthy thy preſence, are detained in a ſtate of grief, and from thy beatifical ſight; as we bleſs thee for the Saints already admitted to thy glory, ſo we humbly offer our Prayers for thy afflicted ſervants, who continually wait and ſigh after the day of their deliverance. Pardon their ſins, ſupply their unpreparedneſs, and wipe away the tears from their eyes, that they may ſee thee, and in thy glorious light eternally rejoyce: Thro Jeſus Chriſt our Lord. *Amen.*

OEternal God, who beſides the general precepts of Charity, haſt commanded a particular reſpect to parents, kindred, and benefactors; grant, we beſeech thee, that, as they were the inſtruments, by which thy providence beſtowed on us our birth, education, and innumerable

merable other benefits, ſo our Prayers may be a means to obtain for them a ſpeedy delivery from any privation of bliſs, which they may ſuffer for their ſins, and a free admittance to thy infinite joys; Thro Jeſus Chriſt our Lord. *Amen.*

MOſt wiſe and merciful Lord, who haſt ordained this life as a paſſage to the future, confining our Converſion to the time of our Pilgrimage here, and reſerving for hereafter the ſtate of puniſhment and reward, vouchſafe us thy grace who are yet alive, and ſtill have opportunity of reconcilement to thee, ſo to watch over all our actions, and correct every leaſt deviation from the true way to Heaven, that we be neither ſurpriſed with our ſins uncancelled, nor our duties imperfect; but, when our Bodies go down into the grave, our Souls may aſcend to thee, and dwell for ever in the manſions of eternal felicity: Thro Jeſus Chriſt our Lord, and only Saviour. *Amen.*

The LITANY of *Chriſtian Virtues.*

O God the Father of Heaven, *Have mercy on us.*
O God the Son, Redeemer of the world, *Have* &c.
O God the Holy Ghoſt, *Have mercy on us.*
O Sacred Trinity one God, *Have mercy on us.*
O Lord, juſt, and good, and a rewarder of all thoſe that ſeek thee diligently; *Have mercy on us.*
Who createdſt our firſt Parents in innocency and holineſs, after thine own image; and gaveſt a teſtimony to the offerings of juſt *Abel*; *Have mercy on us.*
Who ſavedſt in the Ark from the Flood *Noah*, a Preacher of Juſtice; and deliveredſt from the Fire juſt *Lot*, vexed

vexed with the filthy converſation of the wicked; *Have mercy on us.*

Who gavedſt the Promiſe to *Abraham*, found faithful, after many trials; *Have mercy on us.*

Who deliveredſt *Jacob*, endued with a wonderful patience, and confidence in adverſities, from all evils; and gaveſt a joyful end to thy ſervant *Job*, that pattern of patience; *Have mercy on us.*

Who rewardedſt the ſingular modeſty and chaſtity of *Joſeph*, with the rule over *Ægypt*; *Have mercy on us.*

Who chooſeſt *Moſes* the meekeſt man upon earth to be Ruler over thy people; and electedſt *Joſhuah*, notable for valour and conſtancy, to lead thy people into the land of Promiſe; *Have mercy on us*

Who gaveſt the Prieſthood to the Sons of *Levi* for their great courage in vindicating thine honor; and deliveredſt from all dangers the Prophet *Elias* for his incomparable Zeal for thy true worſhip againſt the falſe Prophets; and at length took'ſt him up into heaven; *Have mercy on us.*

Who ſet'ſt *Samuel* Judge over thy people, a lover of Juſtice, and free from bribes: And liftedſt up *David*, a man after thy own heart, in the faithful ſervice of thee, to be King of *Iſrael*; *Have mercy on us.*

Who repleniſhedſt *Solomon* humbly begging Wiſdome of thee both with it and many other Graces: And adornedſt *Daniel* and his Companions, being ſingularly temperate and ſober, with wiſdome and beauty; *Have mercy* &c.

Who choſeſt the Bleſſed Virgin *Mary*, adorned with ſingular chaſtity, humility, obedience, and all other Virtues, to be the Mother of thy Son; *Have mercy on us.*

Who ſenteſt *John* Baptiſt a fore-runner of thy Son, a Preacher of penance, and of great auſterities and abſtinence; *Have mercy on us.*

Who ſenteſt JESUS Chriſt, thy only begotten Son into

the world, the pattern of all Holineſs, that we ſhould follow his example; *Have mercy on us.*

Who haſt choſen us in him before the foundations of the world, that we alſo ſhould be holy and unblameable in thy ſight; *Have mercy on us.*

Who haſt predeſtinated us that we ſhould be made conformable to the image of thy Son; and haſt created us in him to good works, which thou haſt ordained that we ſhould walk in them; *Have mercy on us.*

Who haſt redeemed us from our vain converſation by the precious blood of Chriſt; and haſt regenerated us by thy word unto a lively hope of an eternal inheritance; *Have mercy on us.*

O Jeſu, who kneweſt no ſin, neither was guile found in thy mouth, but appearedſt to take away the ſins of the world; *Have mercy on us.*

JESUS, who bareſt our ſins in thy body on the Croſs, that we, being dead unto ſin, may live unto Juſtice and Holineſs; *Have mercy on us.*

Who haſt delivered us out of darkneſs into light, from the power of Satan, into thy Kingdome, and haſt beſtowed upon us the remiſſion of ſins, and an inheritance amongſt thy Saints; *Have mercy on us.*

Who promiſedſt thy Diſciples, that forſook all for thee, twelve Thrones judging the twelve Tribes of *Iſrael*; who committedſt unto St. *Peter*, notably confeſſing, and loving thee, the feeding of thy ſheep; *Have mercy on us.*

Who vouchſafeſt to St. *John* notable for chaſtity, the ſingular priviledge of thy love; *Have mercy on us.*

Who ſendedſt thy holy Spirit, whereby divine Charity is ſpread abroad in our hearts; *Have mercy on us.*

Be merciful, and ſpare us, O Lord.

Be merciful, and grant unto us, O Lord,

The virtue of humility, and patience; ſpiritual poverty, and meekneſs; longanimity, and obedience to

thoſe

thoſe that are ſet over us; *Grant unto us, O Lord,*

A quiet mind and contented with our preſent condition, true peace, and joy in the Holy Ghoſt; *Grant us,* &c.

Temperance, and modeſty; ſobriety and chaſtity; a true love of thee, and our neighbours; the contempt of our ſelves, and the things of this world; bounty, and compaſſionate affections; *Grant us, O Lord,*

Diligence, and conſtant vigilancy; a hunger and thirſt after Holineſs; zeal and fervour of ſpirit; Chriſtian fortitude, and perſeverance to the end; *Grant us,* &c.

We ſinners beſeech Thee to hear us, O Lord:

That being reconciled to God, by the death of Chriſt, we may preſent our ſelves holy, unſpotted, and unblameable before him; that we may walk worthy of God, in all things well-pleaſing, fruitful in good works, and increaſing in the knowledge of God; *We ſinners* &c.

That whatſoever we do in word or deed, we may do all to the glory of God; that we make not void thy grace, or receive it in vain; *We ſinners beſeech Thee to hear us.*

That we be careful to ſanctify our Lord Jeſus Chriſt always in our hearts; that we ſeek not our own things, but, before all, the things of Jeſus Chriſt; *We ſinners* &c.

That looking up to Jeſus who ſuffered, we be not wearied and faint in our minds; but conſidering the converſation of the Saints, imitate their faith and patience; *We ſinners beſeech Thee to hear us.*

That, as his Souldiers, we entangle not our ſelves in the things of this world; but having food and raiment, we be content therewith; *We ſinners beſeech Thee to hear us.*

That by good works we make our faith and election ſure; that we do good whilſt we have time, and faint not, for that we ſhall reap in due ſeaſon; *We ſinners* &c.

That we forbear one another in love, being careful to keep the unity of the Spirit in the bond of peace; that we bear one another's burthens, and ſo fulfil the law of God; *We ſinners beſeech Thee* &c.

That being strengthened in all virtue thro the power of his grace, we give thanks to God with all patience, and long-suffering; *We sinners beseech Thee to hear us.*

That waiting for the coming of our Lord, we be careful to be found in him pure, and unspotted in peace, that we may receive the end of our faith, even the salvation of our Souls; and in the mean time work out our Salvation with fear and trembling; *We sinners beseech Thee* &c.

O Lamb of God, that takest away the sins of the world;
Increase our Faith.
O Lamb of God, that takest away the sins of the world;
Infuse Hope.
O Lamb of God, that takest away the sins of the world;
Enkindle Charity.
O Christ hear us.
Christ give Ear unto us.

Our Father which art in Heaven, *&c.*

Let us pray.

INflame, O Lord, our reins, and heart with the fire of thy holy Spirit, that we may serve thee with a chast body, and please thee with a pure heart.

O Most gracious Lord, vouchsafe we beseech thee, to direct and order all our thoughts, words, and works, according to thy blessed will, and to the praise of thy great Name; conform them according to the perfect example of thy most holy life and conversation: Who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen.*

O God

O God, which juſtifieſt the ungodly, we humbly beſeech thy Majeſty, graciouſly to defend with thy heavenly grace, and aſſiſt with thy continual protection us thy ſervants relying on thy mercy; that, conſtantly running in the courſe of virtue, we may at length receive the crown thereof, and by no temptations be withdrawn from ſerving thee; through Jeſus Chriſt our Lord. *Amen.*

O Father of mercies, and God of all conſolations, propitiouſly regard the frailty of our condition, and by thy grace ſtrengthen our endeavours, that, thro thy mercy, we may at length obtain plenary remiſſion of our ſins, conſtancy in thy holy ſervice, and the reward promiſed to perſeverance; thro Jeſus Chriſt thy only Son our Lord. *Amen.*

Concern-

Concerning our SPEECH.

For Governing our Words.

O Almighty Judge of men, who haſt declared, that for every idle word we muſt give account in the day of Judgment, [and by our words we muſt be juſtified, or condemned: and haſt taught us by thy Holy Scriptures, that he that keepeth his tongue keepeth his life:] and that if any offend not in word, the ſame is a perfect man: We beſeech thee to [ſet a continual watch before our mouth, and keep the door of our lips, that we may ever take heed unto our ways, that we offend not in our tongue, that unruly member which defileth the whole Body, and ſetteth on fire the whole courſe of Nature: O Lord] protect, and deliver thy ſervants, by thy reſtraining Grace, and by thy fear, from the many evil and bitter fruits of this ſo ſmall a member; from blaſphemy, ſwearing, or taking thy name in vain; from lying, ſlandering, backbiting, and ſpeaking evil of our neighbour; from railing, reviling, flattery, tale-bearing, or diſcloſing ſecrets; from vain-glory, and boaſting; from praiſing our ſelves, or diſparaging others; from oſtentation of our own ſcience and wit; from all filthy and corrupt communication; from jeſting, fooliſh, froward and idle words, and unprofitable diſcourſe. And Thou who haſt given this Member, *&c.*

Thou

Thou knoweſt, O Lord, who knoweſt all our infirmities, how ſlippery a member the Tongue is, and how liable we are to ſome abuſe of it, which we are neceſſitated ſo often to uſe, and have ſo often occaſions miniſtred unto us of uſing it amiſs; which alſo it is not in another's power eaſily to reſtrain: Grant, that we may employ our uttermoſt endeavours to prevent the manifold evils thereof; that we may not deſire to ſpeak, where we may without loſs be ſilent, nor utter any thing which becomes not thy ſervants, for fear of ſeeming ſtupid or ignorant, melancholick, or unſociable: make us ſwift to hear, and learn, but ſlow to ſpeak; not intermedling in every diſcourſe, nor ſpeaking at all times what we know, but what is neceſſary; remembring that a prudent man concealeth knowledge, and that there is more hopes of a fool, than of one haſty in his words. And, good Lord, endue with ſuch peaceableneſs and calmneſs of ſpirit, that we may never paſſionately contend, or diſpute to maintain an unneceſſary truth, or to vindicate a ſmall right, or to juſtify our ſelves in ſlight defamations, or affronts; but may follow the pattern of thy moſt admirable ſilence, O Lord, even in the queſtioning of thy moſt innocent life, and on all occaſions vilifying, and humbling our ſelves, may in our hearts give the glory only to Thee: Who liveſt and reigneſt *&c.*

But thou who haſt given this member to thy creature Man, as a ſpecial inſtrument of thy Praiſe, grant that we may zealouſly employ it to promote thy glory, and, whenever occaſion is given to vindicate thy honor, to joyn in thy praiſes, and to give thanks, and to ſpeak good of thy Name: O Lord, open thou our lips, and let our mouth ever ſhew forth thy Praiſe. And be pleaſed alſo ſo to ſanctify us in our worldly converſe, that our Speech may be

be always with Grace seasoned with Salt; that we may know how to answer every man, and our discourse such, as may some-way edify, and minister Grace to the hearers; that this busy member, being defiled with no filthy or vain communication here, may be the more hallowed in the world to come, to sing Hallelujahs, Doxologies, and Thanksgivings for ever and ever, to the Blessed Trinity, Father, Son, and Holy Ghost. *Amen.*

A Dox-

A Doxology to the Bleſſed Trinity.

GLory be to the Father of mercies, the Father of Men and Angels, the Father of our Lord Jeſus Chriſt.

Glory be to the moſt holy and eternal Son of God, the bleſſed Saviour and Redeemer of the world, the Advocate of Sinners, the Prince of Peace, the Head of the Church, and the mighty Deliverer of all them that call upon him.

Glory be to the holy and eternal Spirit of God, that ſearcheth all things, even the depths, and hidden things of God, the Holy Ghoſt, the Advocate, the Comforter, the ſanctifying and life-giving Spirit.

All glory and thanks, all honour and power, all love and obedience be to the bleſſed and individual Trinity, one God Eternal.

It is moſt juſt and right to praiſe and to glorify, to worſhip and adore, to give thanks, and to magnify thee, the great Maker of all Creatures, viſible and inviſible, the Treaſure of all good, temporal and eternal; the Fountain of all life, mortal and immortal; the Lord and God of all things, in heaven and earth; the great Father of thy ſervants; the great Maſter of thy children.

The Heavens, and the Heaven of Heavens, and every Power therein; the Sun and the Moon, and all the Stars of the Sky; the Sea and the Earth, the heights above, all the depths below; Jeruſalem, which is from above; the Congregation celeſtial; the Church of the firſt born, written in the heavens; the Spirits of the Prophets, and

juſt men made perfect; the Souls of Apoſtles, and all holy Martyrs; Angels and Archangels, Thrones, and Dominions, Principalities, and Powers; the Spirits of Underſtanding, and the Spirits of Love; with never ceaſing Hymns, and perpetual Anthems, cry out night and day, (and let the humble voice of thy ſervants alſo be heard amongſt them,) ſaying; Holy, holy, holy, Lord God of Hoſts; heaven and earth are full of thy glory.

The Heavens declare thy glory, the Earth confeſſeth thy providence; the Sea manifeſts thy power, and every Spirit, and every underſtanding Creature, celebrates thy greatneſs for ever and ever.

Eſpecially thy miſerable creature Man, is bound to praiſe thee; becauſe thou mad'ſt him according to thy own Image; becauſe thou gav'ſt him the riches and the reſt of Paradiſe; and when he fell, and broke thy eaſy Commandment, thou didſt not deſpiſe his folly; nor leave him in his Sin, but didſt chaſtiſe him with thy Rod, and reſtrain him by thy law, and inſtruct him by thy Prophets; and at laſt by the coming of the ſecond perſon, God the Son into the world, did'ſt renew and repair this thy broken Image; for which praiſed be the Lord God Almighty, good and gracious, dreadful and venerable, holy and merciful to the works of thy hands. Hoſannah, bleſſed is he that cometh in the name of the Lord; Hoſannah in the higheſt, for ever and ever. *Amen.*

A Dox-

A Doxology *concerning the Ways of* God's Providence.

O The depth of thy Knowledge and Wiſdome, O God! how unſearchable are thy Judgments, and thy Ways paſt finding out. §. 1.

O Lord, how great are thy works, how deep are thy thoughts? Who can utter thy mighty Acts, O Lord? Who can ſhew forth all thy Praiſe?

Even from the Creation, thy Power delighteth to manifeſt it ſelf, in high and difficult matters; and thou walkeſt contrary to the wiſedome of men.

Thy whole work is to do wonders, and by theſe thou being inviſible in perſon, declareſt thy preſence on the earth.

Thou bringeſt light out of darkneſs, good out of evil, and ſtrength out of weakneſs.

Content, and ſatiety, out of poverty; and glory and honour out of humility.

True wiſdome and knowledge, out of holy ſimplicity, and ſelf-diſeſteem; the greateſt conſolations and joys, out of adverſities and ſufferings.

Thou makeſt thy fooliſhneſs to be wiſer then men, and thy weaknes ſtronger then men.

By the fooliſh things of this world, thou confoundeſt the wiſe; and by the weak things of the world, thou confoundeſt things that are mighty.

By the baſe and deſpiſed, and things that are not, thou brin geſt to nought things that are.

On the contrary, thou bringeſt ſcorn and contempt, out of the higheſt of pride, ambition and glory; covetouſnes, and unſatiableneſs, out of plenty and abundance.

Extreme folly, out of ſecular wiſdome, and cunning; and ſudden want, out of ill gotten wealth.

Diſtraction, out of the fulfilling our deſires; and ſighing and mourning, out of ſecular joys and pleaſures.

Thou delighteſt to take the wily in their own craftineſs; and to deceive the deceivers.

To make his own net, that he hath hid, to catch himſelf; and himſelf to fall into the ſame deſtruction he hath prepared for others.

Thou loveſt to judge men by their own ſelf-condemnation; and to make the guilty pronounce ſentence upon himſelf.

To puniſh men by their faults; and to make their own way, and not thy power to overthrow them.

Out of deep ſecurity and confidence, thou bringeſt adverſity and trouble: and death when men think moſt enjoying life.

When they ſay, Peace; behold a ſudden deſtruction; and in the midſt of War, behold a ſudden Peace.

Thou ſheweſt ſtrength with thy arm, O Lord; and ſcattereſt the proud man in the imaginations of his heart.

Thou putteſt down the mighty from their ſeat; and doſt exalt the humble and meek.

Thou filleſt the hungry with good things, and the rich thou ſendeſt empty away.

Thou makeſt him who diſperſeth his goods to the poor, to abound in wealth; and thoſe who heap them up, to ſuffer penury.

The Race is not to the ſwift, nor the Battle to the ſtrong, nor Bread to the wiſe, nor Favour to the skilful, nor Riches to the Underſtanding, but as thou diſtributeſt

ſtributeſt them, O Lord; to thoſe who depend on thee.

The way by which thou appointeſt man to be happy, is that which humane reaſon judgeth contrary to it; and which ſeemeth to render him moſt unhappy. §. 2. *Here repeat the Preface.*

By his abondoning all things, he comes to poſſeſs all things; and by his deſire of nothing, he attains to want nothing.

By his being careful for nothing, but the ſerving of thee, he becomes provided of all things by thee, and in his flying from the world, the good things thereof follow him.

To croſs and forſake his own will, he finds the way to true tranquility of mind; and to forſake his own reaſon with dependance on thee, the way to true wiſdome.

To be careleſs of, and to lay down his life for thy ſake, the ſureſt way to ſave it, whilſt others by ſeeking to preſerve do loſe it.

By his humility he attaineth to honour; and in voluntary poverty he findeth content.

He taketh pleaſure in infirmities, in neceſſities, in diſtreſs; becauſe when he is weak, then he is ſtrong.

He taketh upon him thy yoke, that he may find reſt; and leaveth all that he hath, that he may receive an hundred fold.

By election of ſome voluntary ſufferings, he procures freedome from much greater, which others unwillingly do undergo.

He abaſeth himſelf, he mourneth, he hungreth and thirſteth to obtain a kingdome, and to be comforted and to be filled.

Becauſe he is wiſe and knoweth thy ways, therefore after this manner ſeeketh he thy bleſſings and rewards.

Thy

§. 3. *Repeat the Preface.*

Thy ways are not as man's ways, O Lord, and thou infinitely excelleſt him, in all perfections, which thou requireſt of him; and who is there, who in love, pitty, patience, long ſuffering, humiliation of himſelf, remitting of his due, and laying down his honour, is any way comparable unto thee?

Thou haſt ſhewed ſo far thy love even to thine enemies, as to give thine onely Son to death, to ſave their lives.

Thou makeſt thy Sun to riſe on the evil and on the good; and ſendeſt Rain on the juſt, and on the unjuſt, and art kind to the unthankful.

Thou pardoneſt the moſt notorious and malicious ſinners, even after a million of times, that they have provoked thee, that thou maiſt ſhew the vaſtneſs of thy mercy and compaſſion.

Thou aboundeſt ſo far in thy long-ſuffering and toleration even of the higheſt offenders, that impatient men report of thee, that there is no God to do Juſtice.

In thy corrections thou puniſheſt us much leſs than we deſerve; and when thou puniſheſt, ſoon repenteſt thee of the evil, and withdraweſt them often out of meer pity, before our amendment.

When thy chaſtiſements profit us not, thou ceaſeſt from them, and contendeſt not in judgment with us, when we perſevere in our wickedneſs.

Thou art not fond toward thy friends, nor cruel toward thine enemies, as man is.

Thoſe whom thou moſt loveſt, for their perfection thou moſt afflicteſt; and who beginneth to ſerve thee, muſt prepare his Soul for temptations from thee.

Thou meaſureſt out temptations according to our ability to bear them, and thoſe who ſuffer leaſt are the weakeſt.

We would make this life for a time of comfort, and thou deſigneſt it for a time of tryal.

Thou

Thou delivereſt thy ſervants out of troubles, rather then exempteſt them from being at all troubled, and who receives a Conſolation from thee, muſt preſently expect a new Combat; and thou ſelleſt thy Graces for Sufferings.

Thou bringeſt evil upon thy ſervants, to ſhew more thy power and love to them in their delivery; and to encreaſe their joy, thou prepareſt the way thereto through ſorrows.

Thou bringeſt evils on them, from things abroad, to make them more love and adhere to thee, and by looking on their ſufferings alſo thou increaſeſt thine own pity, and tender affection towards them.

Contrary to the ways of men, thy great love to humility, cauſeth thee to converſe moſt with thoſe, who ſeem moſt below thee.

Thy moſt intimate converſation, and moſt familiar preſence is with the poor, and the ſick, the contemned, the weak and deſolate: then thou moſt valueſt them, and draweſt near unto them, and loveſt to be with them.

Thou hideſt thy ſecrets from the wiſe and prudent, and telleſt them unto babes, and ſuch muſt they become who mean to be thy favorites.

Thou ſeeſt not as men ſeeth; and that which is highly eſteemed amongſt men, is an abomination in thy ſight.

Thou art content to receive honour from a few; and that thy wiſdome be juſtified onely of its children; whilſt the greateſt part of men dayly reproacheth thee: as if there could be no God, that governeth ſuch a diſorderly world; or, if any, that thou hadſt given man, no ſufficient evidence, in what way of Religion thou wouldeſt have him to ſerve thee.

Thou art blaſphemed, and provoked every day, and no Saint ever ſuffered in his honor and good name, as thy moſt pure and holy name doth.

No

No mens actions are so much, or so often blamed as thine; none suffers so much detraction and calumny, and, being injured and having power, doth so long or so patiently hold his peace.

But in the day of wrath, thy anger is intollerable; according to thy infinite power, so is thy vengeance upon thine enemies infinite.

Man is astonished at the thought thereof, and cannot comprehend the reason of thy Justice.

These things thou dost and sufferest, O Lord, that men may acknowledge and glorify thy all-excelling holiness and goodness.

These things thou dost, O Lord, that man may acknowledge and trust in thy all-ore-ruling power.

These are thy dayly works, and for these we desire to praise thee; and who so are wise, and will meditate these things, they shall understand the righteous ways of the Lord.

FINIS.